

# ZION'S HERALD

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It was a cheerful assurance to be given in the good old Puritan city of Boston, the other day, by Father Burke, the eloquent and famous Catholic Priest, who has of late become so popular as a lecturer, especially among his Celtic hearers, that "America is bound to become Catholic." It might be some relief to learn, if we were inclined to place much reliance upon the "conviction of the mind and heart" of this sanguine and very frank papal Father, that in his opinion "Catholicity never will be the danger, but the true safety and the secret source of greatness to this mighty land." But the great trouble is, that while our Roman prelate appears confidently to hold this view, the history of the nations among which Catholicism has had almost undisputed sway, gives a very painful illustration of quite a different result. It has only been by a revolt against Popery that Italy, Austria, and Spain have started forward in the line of national progress within the last decade. The submission to authority and unity in faith which Father Burke thinks eminently secured by Romanism, and which are, in his estimation, the chief elements of success in the Republic, have been where Romanism has prevailed, the iron tyranny of blind power and bigotry, and a unanimity only as to outward ceremonies, with no unity or fraternity of personal sentiments. The life of a Republic depends upon the universal spread of education, upon the general circulation and influence of the Holy Scriptures, and upon a generous freedom of opinion, and the untrammelled public utterances of it. Unless Romanism changes wonderfully in the future, the liberal training of the schools, the free circulation of the Scriptures, and the freedom of individual judgment, have little to hope from its supremacy in our country. As to the moral character of its most faithful subjects (and this is a vital consideration in a Republic), what testimony do the criminal statistics of Catholic countries bear upon this point? and what is the prevailing religious creed of the inmates of our penitentiaries, houses of refuge, and almshouses? The prospect for America morally is not encouraging if Romanism is, indeed, to be the prevailing form of religious faith. It is a wonderful satisfaction to feel quite as well assured as Father Burke, on our own part, that the Roman Church has not the shadow of a promise, cast by her past history or present vigor, that her dogmas and ceremonies will be the dominant Christianity of this continent.

Rev. Wm. M. Thayer, the very vigorous Secretary of the Massachusetts Temperance Alliance, has just sent out the twenty-first annual report of the Association. The society, it will be seen has reached its majority, and is in a fair way to celebrate this era in its active life by an exhibition of its matured power. Its report has an earnest and positive ring in it, and is full of encouragement, with all the recoil of a few years past, and the general apathy of the hour. The national election, which is now absorbing the minds of our citizens, and, we fear, often finding its inspiration in something more harmful than political enthusiasm, is just over. The moment has come for a decided, prompt, and general movement all along the temperance lines. No party interest is of sufficient importance now to peril this great moral enterprise. Temperance legislation can only be secured by temperance men in the Legislature, and towns are only safe when the pecuniary and moral interests of the community are placed in the hands of men with definite principles on this great question. There will be no more favorable period in the four ensuing years for a vigorous temperance campaign than the present. Our ministers have been proverbially faithful in this reform, and they will not be lacking now. The report bears honorable tribute to the memory of our lamented Collyer, whose powerful voice and impassioned zeal

were consecrated to this cause. There are others left among us to grasp his fallen banner, and bear it in the forefront of the temperance struggle.

The heart of the Church is still sensitive to the claims of Christ upon its substance and its prayers for the world's redemption. It needs but to be properly touched, and the streams of sympathy and wealth will flow freely. The following note, which we have received from our excellent and venerable Brother Pitman, of New Bedford, represents, doubtless, the emotions of thousands in New England. We doubt not the collections this season will show that the tide is rising.

"My dear friend of days lang syne, although not honored with a seat in your Preachers' Meeting, and, alas, never shall be! yet permit me to express my very great gratification on reading in the HERALD some notice of their action at their last meeting on the subject of Missions; the subject of the age, of the world, and especially of the Church. How glad I should have been to have listened to the utterances of those living, earnest men? The words there and then spoken were true words, and on reading them, as well as other items on the same topic in your last issue, my poor old heart throbbed and glowed again, as when life was young. Our side will win; for the Lion of the tribe of Judah is leading us on; and yet—

"The ensign of Judah full proudly shall wave,  
The banner of nations, the hope of the slave."

The *Popular Science Monthly* for November contains a very able and interesting lecture of Dr. Carpenter, President of the British Scientific Association, upon "Epidemic Delusions," showing the effects that are produced upon the nervous system in certain conditions of health and social life. This he illustrates with numerous and apt facts, drawn from a wide observation. The body of the address is devoted to a patient and clear consideration of the phenomena connected with modern spiritualism, fortune-telling, disease-reading, and table-tipping. The question is considered from a scientific point of view, and is treated with great patience of detail and calmness of judgment. Dr. Carpenter has submitted himself to skillful magnetizers, and watched personally their experiments. All their honest performances he traces, without difficulty, to known and perceptible natural causes, and divests the whole matter of its semi-mysterious and religious character. It is a wholesome and clear discussion, by one every way able to comprehend its character, of a matter that still perplexes many minds, and assumes importance as, in this country in the instances of thousands, it takes the place of revealed truth.

Our blessings only assume their true value in our estimation when they leave us. What a marvelous, sudden appreciation of the services rendered us by our patient and hard-working servants occupying our stables, have we had during the last fortnight! The country has never witnessed such a sight. Army hospitals after a terrible battle only offer a proper comparison with the condition of our public stables. The carefully-kept private stable has found no immunity. Tens of thousands of suffering horses have been at once appealing to our sympathies by their painful spasms of coughing, and their tottering weakness. The pestilence has thus far been severe, but not so fatal as was feared at first it might be.

One form of good, it is to be hoped, will come out of this great trial. The noble sufferer, whose sickness has forced our interest in his behalf, and made us partners of his pain whether we would or not, will ever hereafter, at least as long as the events of this memorable season are retained in our minds, be treated with greater care and kindness. One of our correspondents thinks the plague is a divine judgment for running cars on the

Sabbath, and for pleasure-riding on this holy day; but the weight of the calamity falls on the innocent and irresponsible victims, and the suffering from it is impartially distributed among the "just and unjust." God is doubtless opening the dumb lips of these faithful servants in eloquent and effectual appeals for needed care and consideration in their treatment.

The *Methodist* contains a striking editorial based upon an intimation in a late number of *The Nation*, that preaching, as involving the business of "saving souls," of "bringing men to Christ," of "transforming man's nature through the Holy Spirit," has become obsolete. By a generous use of religious statistics, as well as by candid and well-put reasoning, the editor shows that the "business" above referred to somewhat irreverently, is still likely to engage "reasonable and enlightened men" for sometime to come. "Skeptical young men, or older men for that matter, may think that the whole world is marching their way; so the little company of tailors declared a revolution of the government, but the government went on just as usual, notwithstanding."

The fair which was held for two weeks in behalf of the new Congregational buildings has proved quite successful, although the occasion was not a little affected by the comparative cessation of horse-car travel, and the difficulty of securing express conveyance. The fair has been sustained with great spirit and generosity by all the surrounding churches of the order, and has been divested of all the very offensive gambling features too often connected with these festivals. The object which occasioned it is every way worthy of the zeal with which the affair has been prosecuted. The ancient Church of New England will have, when its buildings are completed, a permanent monument worthy of its present wealth and social position, and one of the finest headquarters for their religious associations in the world.

The District Conference for Lynn District, under the vigorous and intelligent direction of Rev. Dr. Sherman, Presiding Elder, was confessed by all present to be a gratifying success. All the principal enterprises of the Church were represented by eloquent speakers, and were thoroughly discussed. The audiences were large, and full of animation. The Sunday-school and missionary interests received, as they should, particular attention. The temperance cause was warmly endorsed. A meeting more especially for detailed business will be held in March next, before the session of the Annual Conference.

The bitterness of a political canvass will be for the moment assuaged by the bereavement which has come upon one of the candidates for the highest office. Mrs. Greeley died last Wednesday, after a married life of forty-one years. She has been an invalid for about seven years, suffering from a disease of the lungs, and from a depressing nervous affection, occasioned, or aggravated by, the death of three children. Two daughters survive their mother— young ladies, attractive in person, and highly cultivated in mind. Mr. Greeley, who has been a faithful husband and very tender father, will have the sympathy of his fellow-citizens in an hour of trial so severe, and exasperated, doubtless, by the public cares which have rested upon him during the final hours of the life of his companion.

A letter came, by a natural gravitation, to our box, addressed to "The best religious paper published in Boston." Of course the writer, a gentleman of Minnesota, had heard of the fame of the HERALD, and had no doubt his communication would reach its proper destination. He is, doubtless, rejoicing by this time over the success of his arrow sent at a venture.

## Original and Selected Papers.

## SACRED MEDITATIONS.

BY A STATE PRISONER IN THAMASTON, ME.

With penitence and filial fear,  
A feeble mortal now draws near  
The throne of grace;  
And with the strength of all the heart,  
Would praise Thy name for what Thou art,  
In every place.

In sin and sorrow Thou didst find  
An outcast, felon, almost blind  
To moral sight,  
Wandering in the depths of sin,  
Till darkness felt almost within,  
As coming night!

At such a time Thou didst make known  
That wondrous love to rebels shown,  
In Christ thy Son!  
How plain to see that such a Friend,  
My soul was needing to defend,  
Or be undone!

And now, such light, such glory shone!  
'T was not another, but Thine own,  
Made clear as day;  
While words of kindness and of love,  
Came in clear accents from above—  
"I am the way."

Thus doth the Saviour still display  
His love and kindness every day,  
To those who need—  
Calling the outcasts of the earth—  
Inviting those of meanest birth,  
On Him to feed!

My inmost heart would bless Thy name,  
That peace and comfort ever came  
To my poor soul;  
I am unworthy, but Thy love,  
Beyond all measure, from above,  
Hath made me whole.

I give Thee all I have to pay—  
My whole existence from this day,  
Be wholly Thine.  
Guard Thou my path, and keep my feet,  
And make my spirit humbly meet,  
With Thee to shine.

## OUR ITALIAN MISSION.

BY REV. F. A. SPENCER.

It is but natural that there should be considerable diversity, and even contrariety of opinion entertained of a new and important enterprise of general interest, like our proposed mission in Italy. It is not, therefore, a matter of surprise that such is the case, among the leading minds of the Church, and, it may be, the mass of intelligent people in it with regard to this mission; and while some are in favor of it, others oppose it. A very careful and thorough study of the problem of a Methodist Episcopal Mission in Italy, both while in that country, and afterwards at home, has led me to become a confirmed friend, and earnest defender of it. I desire in this paper to briefly, yet fairly and duly answer the objections raised to this mission by its opponents.

Some oppose it because they are not in favor of performing missionary labor among Roman Catholic nations, but only among the heathen. To them, I reply: The former are our brethren and "neighbors," as much as the latter. They are in the darkness of superstition and idolatry, as certainly as the others. They equally need the light of the pure Gospel, and a proper, clear view of the adorable Redeemer, rather than of His immaculate mother. God, then, just as positively calls us to labor among the Italians, as the Chinese, Hindoos, or Mohammedans. Besides, our prosperous fields among the Catholics of South America, of Germany, Norway and Sweden, and even among the Protestants of the mentioned European countries have been certainly properly and wisely chosen; they are self-justifying in their history and success, and a sufficient reply to this class of opponents.

Others from policy oppose the mission, believing that it would be wiser and more prudent to expend all our energies and means on fields already cultivated in part, than divide them between the old and proposed new ones. We admit that there is some plausibility and force in this argument. They take a politic and financial view of the subject. It is, of course, wise and right to keep our old missions well manned, and in healthy development, and not let them unnecessarily suffer from want of either men or means. We should, probably at once, re-enforce every old mission. But, on the other hand, it should be borne in mind, that our Church with about one million and a half of members, is giving but a little over six hundred thousand dollars for missions. She is not giving at all what she ought, for this great beneficiary of the Church. It is her duty to bring much larger offerings, and lay them on this altar of the

Lord. One million should be the least amount we should aim at for missions. Do the old missions really need all of this advance which it is our duty to make? Do they, at least, need it all, as much as Italy and Japan need a small share of it? Again, an enlightened policy and plain duty, as ministers and laymen, should prompt us to constantly and largely develop the liberality of the entire Church. Especially should she be taught that her liberality should keep pace with her increasing wealth. Will this desirable result be effected properly and adequately, while simply developing our already established missions, no matter how fully and grandly we may do this? Can the demand upon the liberality of the Church be made to appear to her to exist, in these old fields alone, to an extent equal to the supply of means that, we all know, ought to be so abundantly on hand? It cannot. Such a policy, we claim, then, is not sound, because it more or less stunts the healthy and due growth of the Church in one of the great essentials of Christianity, large and free giving. Moreover, we may justly inquire, "Have these established missions an exclusive right to all the offerings of the Church for foreign work?" Is there to be a monopoly in this work? So long as God is no respecter of persons or of nations, in the offer of salvation to them, the Methodist Episcopal Church should not be. Shall we suffer some nations to starve, through our total neglect of them, while we feed others well with the bread of life? We have a duty to aid in evangelizing Italy as well as India. The whole of this duty can be performed, not surely by neglecting her altogether, nor even by simply aiding with our means other evangelizing agencies in operation in that country, but by engaging in actual mission work there. Finally, in reply to the argument of these opponents we confidently claim, that while we have the opportunity and acknowledged ability, as we certainly have, we are not true to the missionary spirit of Methodism, nor to the motto of the apostolic Wesley, "The world is my parish;" nor, which is the most important, do we give heed to, and carry out the commission given us by the "Captain" of our salvation—"Go ye into all the world, and preach the Gospel to every creature," so long as we willingly stay out of Italy.

Others object to the proposed mission on the ground that the Italians are opposed to foreigners coming among them to enlighten and evangelize them; and hence, we should do no more than merely aid pecuniarily the native churches of the country. We reply that this opposition to foreign evangelizing agencies is experienced by the missionary, more or less, at first, in every country, and by the home missionary in almost every haunt of vice in almost every city and town in our own fair land, and the same spirit of opposition to so-called intruders, whether ministerial or lay workers, is manifested in some form or other, in many a non-professor's family in every Christian country. And yet, according to the reasoning of these opponents, every missionary in India, China, Africa, and South America should, because of this opposition, have been silenced or returned home; every evangelica laborer in every haunt of vice throughout our own, and every professed Christian land should be restrained from telling the "old, old story;" and the same should be our summary treatment of every active ministerial and lay-seeker of the salvation of the sinner. But we are, as yet, hardly ready for this revolution in Christian work; such an argument may be very natural, and such a policy very shrewd on the part of the eloquent Signor Gavazzi, as it may greatly promote, for the time being, the interest of his denomination, the "Free Church of Italy;" but it is surely not so much so on the part of American Methodists. While, in some respects, I greatly admire the "Free Church," and wish her, and her enthusiastic and eloquent representative to our country a hearty God-speed, yet a just sense of right leads me to warn our ministers and members against being persuaded by him to believe that we have no proper mission to Italy; and that in sending Dr. Vernon there, as missionary superintendent, we have committed a grand mistake, and ought, on any account, to recall him. Besides, admitting for the sake of argument, which, however, is really not the case to any extent, that this opposition, on the part of Italians to foreign missionaries, is peculiar, and also that the native churches have peculiar advantages over foreign ones, not enjoyed by the same in other countries, are these churches at all adequate to meet the demands made upon them by the millions of unevangelized Italians? They certainly are not. Their history, experience, and comparatively slow progress prove this statement to be true.

Of those who claim that Italy is already sufficiently occupied by other evangelical churches, native and foreign, we would inquire: "Are they cultivating the entire field of the country, or are they all likely to soon

do so?" Most certainly not. Again, "do we act on this principle in our own country, or is this the policy of even our missionaries in India, where the field is so wide?" It has been, but is so no longer. Does not God demand of the Methodist Episcopal Church that she too have a hand in the evangelization of Italy? He most assuredly does. It is, therefore, we firmly believe, God's will that our Italian mission be established.

## THE LOST BLESSING.

BY REV. JAMES MUDGE.

Many and many a blessing has been irreparably lost, because we were so slow in seizing it; so reluctant to take upon us the labor which was the necessary precursor of it. Another has stepped down into the pool of Bethesda before us, and we are left long years in waiting, not because we were unable to go down, but because we were unwilling. Strangers came to our tent door at evening, and asked for hospitality. We did not know they were angels in disguise. So we sent them away, or kept them so long standing there that they finally turned back in sorrow, and we remained without their benediction.

Mournful would be the contrast in the lives of most all if we could be shown at the close of our days a picture of what God had hoped to make of us, compared with what we had compelled Him to let us become. He wants to honor us, take us into partnership with Himself, and use us in His grand schemes for the benefit of the world; but we, with short-sighted folly, prefer our own ignoble courses. It makes one sad to think how much was lost by that rich young ruler in the Gospels who went away sorrowful because Christ bade him sell all that he had. Some have supposed that if he had followed Jesus he might have received the place afterwards given to St. Paul. And, however that may be, it is certain he might have reaped a splendid harvest, achieved a magnificent result. But now, we do not even know his name.

Moses also affords illustration of what loss our lack of prompt, unquestioning obedience may occasion us. When he was called to the work of leading out the children of Israel, he brings forward objection after objection. He pleads first his general unfitness. Then his lack of credentials; what name shall he announce as authority in the matter? what signs exhibit as proof that he is really sent from above? Still again he urges that he is not eloquent, and cannot speak with readiness. But after all these excuses have been kindly considered, and amply met by the indulgent patience of Jehovah, after he has been told the new name which the patriarchs never heard, received the miracle-working power, and been repeatedly assured of divine support in word and deed, even then his heart fails him, and he begs that the Lord would send by the hand of somebody else. Then we read that "the anger of the Lord was kindled against Moses." It was plain that his reluctance arose not from simple diffidence or distrust of self, but from cowardice, slothfulness, distrust of God, and sinful unbelief. Jehovah was justly indignant that he should exhibit such unwillingness to obey, such want of confidence in His promises. And though He did not, as He fairly might, take him at his word, and deprive him wholly of the honor for which he had been chosen, a part of it was given to another. The priesthood was transferred to his brother Aaron. He, instead of Moses, became the head of the house of Levi; and while the posterity of the great lawgiver speedily disappears in obscurity, the descendants of Aaron all down the centuries retain their place of power. Had Moses accepted promptly and willingly the work which God gave him, we believe this divided headship of the people, which occasioned much trouble, would not have been found necessary, and the hands of the one leader, with far greater glory and completeness, would have wrought out the career of the new nation.

O, it is a perilous thing to urge our weak excuses, when God says, Go. His replies to those excuses are various. But one of them is to withdraw the commission, and its attendant blessing. Suppose Abraham, Joshua, and David had said no, and persisted in saying it when God called them to their special works? We can hardly measure the magnitude of the evil they would have brought upon themselves. Other names, not theirs, would now be held in reverence by many nations; other voices, not theirs, would be tuning the high praises of the Lord.

We may be sure that God will do greater things for us than we have any idea of, if we will not so foolishly interfere with His plans. We do not begin to appreciate the greatness of His love for us, the largeness of His heart toward us. When He would lift us to a seat on His throne, nay, when He would come and serve us, stopping with girded towel and water-basin to wash our feet, we are like Peter. We say, Not so Lord, it shall never be, I am not worthy. Thus with our false

humility, with our sacrifice which we offer instead of simple obedience, we ourselves prevent Him from carrying out His design concerning us. We force Him to choose others in our stead, and our lack of service is made up, our crown taken from us by those who are ready. An English lady who has helped hundreds of thousands with her pen, relates an incident illustrating this. "It occurred to my mind," she says, "that I should give some light clothing to an invalid. I argued in my heart against it; first, that the articles appeared unsuitable to her, and then that I needed them for myself. I determined not to give them, but did not feel quite happy in my decision. Before the week had passed, I received a letter from a Christian friend. She told me that it had been much laid on her heart to give this dear invalid some light clothing, and that she immediately sent it; and great was her delight to find that the invalid had asked the Lord at the beginning of the week to help her in this way." In another place writes the same lady: "When I have shunned the cross I have had the unspeakable pain of seeing others used for the service which was first offered to me, and oftentimes without any consciousness on their part of the leadings of the Spirit, or of delight in the privilege."

This, we cannot doubt is God's order of proceeding. What we refuse is given to another, so that no divine purpose falls to the ground, although we are very much poorer than we might have been. Brother, sister, let no man take thy crown, the crown laid up for thee in God's design. When God calls, answer Him, and do it at once. Opportunities are His voice. He does not speak now from a burning bush. No name, no sound is heard. Nevertheless, we can become fully aware of His wishes if we please. "If any man is disposed to do His will, he shall know." That is the promise. And those who will wait, and watch, and work, need never miss the word.

**"ARE THESE THINGS SO?"**  
BY REV. W. H. BOOLE.

With this caption begins an article in a late issue of the HERALD, by "A Hearer," who therein takes exceptions to a remark of Rev. J. S. Inskip, made at Kennebec Valley Camp-meeting, to this effect: "There is a difference as great between the soul fully sanctified, and the one justified, as there is between the justified soul and the unconverted sinner." I presume from the testimony that this language was used by Brother Inskip.

The general conclusion, as reached by "A Hearer," that there is no such great difference between the relations of the entirely sanctified and the justified as we know exists between the justified and the unsaved, is, without doubt, correct. In fact, their opposite natures forbid any just and logical comparison between an unrepentant sinner and a child of God, in this respect. But is it not possible "A Hearer" may be mistaken as to the real intent of Brother Inskip's remark? And does he not lay too great stress on some of the points of difference stated in his article? Rev. Mr. Inskip says, "I aver there is a difference as great," etc. And there he leaves it without explanation, which often, in the battle and urgency of a special movement, he is apt to do.

I do not contend for his statement; I should not, myself, have desired to make it, at least, without explanation, in a large and popular audience; yet it is, I think, susceptible of a more satisfactory explanation than "A Hearer" seems disposed to give to it. The speaker did not mean, I imagine, that in their relations to God the difference between an entirely sanctified and a justified soul is as great as between a saint and a sinner; nor in the matter of their title to heaven, or hopes of ultimate salvation; but there is a difference felt in himself, independent of cause and relations—a difference in sensible effects—which in its transcendent efficacy and inspiration, seems to lift him above and beyond all former experiences and sensations, by whatever name. This is not a difference Godward; it springs alone out of a comparison with one's self. This is not the main difference, theologically, technically, between the two states; nevertheless, it is not really "a difference?" and may not Mr. Inskip have meant no more than this? And there is a cause for this difference. "A Hearer's" remarks tend to the conclusion that he believes all sense and feelings of remorse, contrition, sorrow for sin, with deep self-abasement and profound repentance by reason thereof, are to be regarded as exclusively the experience of a soul when first turning to the Lord seeking pardon. But who is he, claiming to be a child of God, that does not know the convictions of the truly justified heart—convictions of inward sin, its pollutions, its strong besetments, its inclinations to yield to temptations—create more burning, penetrating compunctions of conscience; more deep and profound sorrow; more intense and desperate wrestling for deliver-

ance, than is generally known in the experience of the pardon-seeking sinner? And when there comes the instantaneous deliverance from the "body of death," the sudden plunge into the deep fountain of cleansing, with the swift and eager flight of the fully redeemed soul, into the regions of pure light and glory, "beholding as in a glass the glory of the Lord, and changed into the same image, as by the Spirit of the Lord"—when all this becomes his own conscious, felt experience—and all this is the possession of the entirely sanctified—there does occur "a difference" which may not well be compared with anything preceding it. Comparisons in any direction would be misunderstood.

Does not "A Hearer" make a few mistakes? He says "entire sanctification does not give nor secure his (the justified soul's) title to heaven . . . does not regenerate anything." Are not these also loose statements? Justification does "give" him a title to heaven, it is true; but is it not by entire sanctification he is made "meet for the inheritance of the saints in light?" And does not this being "made meet," "secure" the "title" once given? If "without holiness"—entireness, wholeness, perfect freedom from inward sin—no man shall see the Lord, and if this holiness is not wrought in justification (and what Methodist says it is?), can it be said that the "title" is absolutely "secured"? An American ship, flying the stars and stripes, has the right of entry to our port; but if, when boarded off Sandy Hook by the government officers, she is found to contain infectious disease, the arrested vessel must drop anchor on "quarantine," and ride there without the limits of the desired city until entirely purified, whether it takes days or months. Purification "secures" what citizenship "give title" to! Is there no analogy here? And is "A Hearer" really correct in saying that entire sanctification "regenerates nothing"? To regenerate is, as all know, theologically to recreate in the image of God in righteousness and true holiness. Does justification finish this image, perfect this work? If so, Methodism needs no other doctrine to complete her creed, and "entire sanctification" is a superfluity.

I do not write to dispute; the Church has suffered shame of face enough for the unholy controversies on this subject in the past; neither do I seek to defend any man's unguarded expressions. My desire is to offer a word of explanation which, I think, embraces Brother Inskip's real intent and meaning, in the unwary remark he made, though I have not questioned him on the subject. But this I would say with all earnestness: Let all the Church awake to the supreme importance of entering into the enjoyment of all the fullness of Christ now. The aggressive spirit of worldliness, which will not be content with her possessions on the wilderness side of Canaan, but seeks to take God's Church for her pleasure-grounds, can be successfully met and conquered, only by the more intensely loving and self-sacrificing spirit of holiness. By this we straightway conquer. Without it, the Church retards the coming glory of the millennium.

**ASTERS AND GOLDEN-RODS.**

BY DR. SIMON TUCKER CLARK.

Asters and golden-rods together,  
On hill and heather, like children stand  
Until the chill November weather—  
Sister and brother—hand in hand!

Golden-rod in his helmet yellow—  
The sturdy fellow too proud to weep,  
His heart is always warm and mellow,  
And well, Oh! well will a vigil keep

Guarding the purple-hooded aster  
From all disaster in shine or shade;  
And when the pelting rains have passed her,  
Then all the faster will fold the maid!

Brother, in tears for thy loved sister,  
Hadst thou but kissed her and borne her part,  
Guided her feet through life's dark vista,  
Thou hadst not missed her with broken heart!

Sister, hadst thou but heard thy brother's,  
And not another's persuasive tongue,  
Absent the sigh thy shame now smother's;  
A mother's heart for thee had not been wrung!

**THE THERMOMETER AND CHRISTIANITY.**

BY REV. W. BARROWS, D. D.

Rarely skating at Puget Sound! This is a hard show for the boys, and for the girls too. But it is even so. Ice seldom forms there thicker than window-glass. Mr. Rattray, surgeon for the English Navy, at Victoria, in the winter of 1860-1, says that "snow fell on only twelve days," and "the thermometer only eleven times below freezing," during that winter. That place is 417 miles farther north than Boston, and full 100 farther north than Quebec. Come down to Fort Townsend. On the last day but one in February, 1870, a Mr. Swan plucked in the open fields; and sent East, blossoms of

the wild cherry, red currant, daisy, and pansy. And he says: "The cherry and currants have been in bloom for two weeks, and the others all winter." This is about fifty miles farther north than Quebec. There lies before me a part of a collection of fifty-three varieties of flowers, gathered in the open fields of Washington Territory, December 4, 1870. The average or central distance of that Territory is 350 miles farther north than Boston.

Of course in such a climate stock ranges unhoused, and grazes through the winter, and does well. The same remarks will apply, substantially, as you come East through Idaho and Montana, and half across Dakota, keeping clear of the mountains. In the eastern part of Washington Territory are 20,000 square miles, two and a half Bay States, of the best grazing land in the world, on which snow seldom falls, as with us, in October and April. At Fort Abercrombie, in Dakota, the average fall of snow is twelve inches a year, while at Dover, N. H., it is sixty-eight. But Dover is more than 200 miles farther south than Fort Abercrombie. Indeed, to say the whole thing briefly, the temperature of Washington Territory, Northern Idaho, and Montana, and Western Dakota, barring the highest mountains, corresponds with that of Virginia, Chesapeake Bay, and Southern France. Washington Territory has the latitude of the Crimea, and the great wheat fields of Europe. The same is true of the southern portion of British Columbia and Saskatchewan for two hundred miles north of our boundary line. An immense English belt there is equal to Illinois for wheat; and preliminary surveys have just been completed there on an east and west line of more than two thousand miles, for the Canadian and Pacific Railroad. They can make the Pacific terminus of that road 175 north of our boundary, and still have it on the latitude of London, and about as warm. Even sunny Paris is only eleven miles farther south than our most northern point in Washington Territory.

The only apparent exception to these facts about the climate of our Northwest, is found in the severe cold and blockading snows of the Union Pacific Railroad last winter. The explanation is simple: The Rocky Mountains lie crowning it, like an alligator's back, and this road goes over on very high elevations. From Cheyenne to Cooper, 86 miles, the average height of the road is 7,300 feet above the sea, and for 482 miles farther, to Promontory, its average is 6,200. But this elevation falls off on the Dakota plains to 1,200, and in Northern Idaho to 2,020. Now, as a thousand feet in elevation is equal to three degrees, or 210 miles nothing, for cold, we can see at once why a thousand freight cars, and I know not how many passenger cars, stood frozen face to face there for twenty-five days, while on the low plains, two, three, and four hundred miles farther north, the cattle, and buffaloes, and elk, were having their green grazing, and the pioneers their green peas. But more than this falling off of the mountain heights, their depression on the Oregon and Washington Territory coast allows the warm winds of the Pacific to sweep across toward and far into Dakota even, as the breath of the coming summer. Of all the winds on that coast, sixty-seven per cent. are the warm, southerly ones.

But what has all this range of the thermometer to do with Christianity? Much, every way. Continental refrigerators are not tempting to immigrants and pioneers. Hence there is no crowding into the Canadas, or rush to the Arctic. But Europe is buying a family ticket to America. Bismarck tries to prevent it, and cannot. England reluctantly assents, but proposes a monarchical New England on a four hundred mile belt, two thousand long, from the Red River to the Pacific. So ten millions of Europeans want to come to America, and thousands upon thousands of New Englanders and Middle States people want to "Go West." They look at the thermometer of the far Northwest, and are starting. For the present, the English tide will not overflow our forty-ninth parallel, and the American tide will not care to. This outflowing from the Old World, and onflowing through our older States, and overflowing to the land of the Indian and the buffalo, is a sublime sight.

"I hear the tread of pioneers,  
Of nations yet to be;  
The first low wash of waves, where soon  
Shall roll a human sea."

And it will severely tax the Church of Christ in this land to keep up. Can we Christianize as fast as they settle? That is the problem for the American Church of to-day.

HOW TO GIVE.—We should give as we would receive—cheerfully, quickly, and without hesitation; for here is no grace in a benefit that sticks to the fingers.  
—Seneca.

## The Family.

## A SUNDAY STORY.

A story, children? Well, draw close,  
Ere die the Sabbath hours,  
And ere your weary eyelids droop  
Like little wilted flowers.

We love to make this day, you know,  
The brightest of the seven:  
To think of all things sweet and sure,  
Of Christ and rest and heaven!

The weary day was spent, and now,  
As night fell on the sea,  
A group of men pushed out their boat,  
And launched it silently.

Their sunburned faces, as they rowed,  
Were full of earnest thought,  
For they had been with Christ all day,  
And pondered what He taught.

From Him that day, with wondering awe,  
Their hands had taken bread,  
And with a few small "barley-loaves"  
The multitude had fed.

And now, when eventide was come,  
He had withdrawn apart,  
For weariness and care oppressed  
His sacred, loving heart.

The night grew black with heavy clouds,  
The wind roared on the sea,  
And tossed the frail boat while the men  
Toiled hard and hopelessly.

A shimmer on the waters black!  
A gleaming through the storm!  
And to their straining eyes appeared  
A bright approaching form.

No wonder that they shook with fear,  
And raised a startling cry!  
But hark, the voice so calm and clear,—  
"Fear not, for it is I!"

O think the rapture of their hearts,  
When, 'mid the storm's fierce din,  
The little wave-tossed boat received  
Their Lord and Master in!

And children, life has many a cloud,  
And sorrow many a storm,  
And happy those who see through all  
The dear Lord's gracious form!

No matter how the waves may roar,—  
How black may be the sky;  
His voice floats sweet above the storm,—  
"Fear not, for it is I!"

## ONLY A LITTLE COLORED GIRL.

BY IZORA C. S. CHANDLER.

"Sister Ruth, do come and see this child."

A tall woman, with waving gray hair crowning her gentle face, came and stood by the invalid's chair.

"Do you see her? It's little black Chloe, Dinah's child."

"How queer she looks," said Miss Ruth. "Whatever has she been doing?"

"Why, it's very laughable indeed," replied the sick lady, "but I think that she has been whitewashing herself. She is very mischievous, you know."

"Yes, I know she is. But what makes you think she has been doing that?"

"Because she watched every movement while they were whitewashing that dingy old cabin, and when the cabin was finished, and the pail and brush put away under the shed, Chloe disappeared too. In a little time I discovered her woolly head peeping cautiously out. There was no one near, so she crept out into the sunshine, and began turning slowly around, just as she is doing now. When the solution began to dry so as to change her color, I guessed what she had been doing. I wish you would go down and talk with her, or stay—Chloe! Chloe! come here. I've some pennies for you."

The queer little object started, looked towards the verandah, then at her hands and feet, then up again at the verandah. Finally, she moved cautiously and swiftly towards the house, and in a moment stood in the doorway.

"It's a wonder she hadn't put her eyes out with the lime," said Miss Ruth, smiling.

"Sure enough. I hadn't thought of that. Come here, Chloe, I want to give you some pennies to buy candy with."

Chloe's little white-washed fingers closed over the shining coins, but she neither danced nor laughed, which latter was the least she was expected to do. She only shook her head very slowly, and said,—

"Thankee, missus, but 'twon't go to buy candy dis yere time. 'Spect it 'll most buy me."

"Whose going to buy you?"

"Dunno. Some un is. 'Spect he'll buy me t'morrer. Mammy been cryin' and cryin'. Money'd buy me, she said. Mebbe dis yer'll buy me."

"For what are you going to be sold?"

"'Cause Ise black; and a hard look came into the child's bright eyes. "No uns but blacks is sold. Ef Ise white I shouldn't be. Mammy said so. Ise done whitewashed myself. 'Fraid, dough, dey'll know it."

Here her woolly head shook mournfully, while her

black eyes viewed the bedaubed hands, arms, feet, and ankles with a dissatisfied expression. The pliant fingers of her left hand ran cautiously over her face, to note the effects of the white coat there.

"'Spect dey will know it," she went on. "Ef it'd a done, Ise agwine to whitewash mammy too. Den dey couldn't never sold me, 'cause we'd both been white."

The sick lady reached out her hand impulsively. Miss Ruth's eyes were full of tears, but they saw the movement, and she turned and went hastily down the stairs.

The lady could no longer laugh at the sad little figure. She made her sit down upon the footstool, and questioned her kindly. But little Chloe was uneasy.

"Let me go to mammy. Mebbe it'll buy me," she pleaded, and glided away.

"Where is the child, Mary?" asked Miss Ruth, as she reappeared after a long absence, followed by Dinah, who was weeping softly. "I've done something strange, I know. There was no saving her. They were determined to sell her to a Southern trader, and Dinah preferred that I should have her; so I've—I've bought Chloe!"

"What?"

"Yes, it's so; and there was a queer look upon Miss Ruth's face as she said it. "I've never liked the negroes very much, you know, though I've always thought it wrong to buy and sell them; but—I couldn't help it."

"What are you going to do with her?"

"I don't know; ask Dinah to wash her first, I guess. Will you do so, Dinah?"

"Yes, missus; and if she must go, Ise glad you bought her. You'll make her free, you say, and send her to school?"

"Yes, she shall be freed immediately. And as soon as we go North, in the spring, she may commence going to school. I will do the best I can by her."

Dinah went down. Nothing more was said, but Miss Ruth might have been observed to shake her head numberless times that day, as if in pity of some one, and that some one was, undoubtedly, Miss Ruth herself.

The invalid gained slowly in strength, and in a few months little Chloe accompanied the two ladies to their Northern home.

Free papers had been duly made out, and the happy Chloe, made to feel that she had all the privileges of a white child, was at the commencement of the spring term, sent to school at the union school-house.

But she was the only colored child in attendance, and her pathway was anything but flowery. Every ill-natured scholar vented his or her ill-nature upon little Chloe. The bright visions of a free life in the North, with which her colored friends had filled her mind, were one by one swept away.

She was a child of acute sensibilities, and their very possession caused her untold suffering. There were taunts, sharper than knives, to be borne, slights to be silently wept over, and abuses to be whispered to Jesus.

She did not tell Miss Ruth of these, for, though the lady was very kind, there was still something in her manner that forbade little Chloe's confidence. She had bought and freed the little girl out of pity, not love; and, if you will believe me, there is a vast deal of difference between the two. So, when she had given her a good home and neat clothing, had told her of Jesus and heaven, had taught her to read the Bible, and had made her to understand fully what freedom meant, Miss Ruth thought that she had done all.

And thus matters went on for more than two years. The child grew to be more gentle and refined, and her willing, helpful fingers would have been sadly missed in the household economy.

One afternoon, during intermission at school, little Chloe's sufferings culminated. A dozen large rude boys blackened their faces, and with yells and grimaces ran after the little thing, up and down the playground. The girls stood about and clapped their delicate white hands, and laughed at the rare sport, until the tears ran over their pink cheeks.

From one side of the yard to the other little Chloe ran like a hunted deer, until, fleeing towards the fence as if for protection, she was surrounded by the brave (?) boys. Turning full towards them, with sobs and tears she begged of them to let her alone. Whereupon they fell upon their knees before her, with such howls of mock sorrow, that the girls who were standing near held their sides for laughing.

Little Chloe measured the height of the light board-fence with her eye, and with an almost superhuman effort, sprang, caught at the top, and though her tormentors, rousing from their surprise, endeavored to stay her, succeeded in drawing her body up, and springing to the other side out of their reach.

The school-bell began to ring just then, and they ran to wash their faces white again; but alas, for their blackened hearts!

The bell ceased ringing; the school came to order, but no little Chloe made her appearance.

"She's run away, and I'll get punished to-morrow," was whispered from one to another of the scholars.

And all this time the little creature was lying insensible, just over the fence corner. The fall had broken her ankle. When she recovered consciousness she was almost unable to move, so she lay there the rest of the afternoon, and shuddered when the session was over, lest they should come to seek her. But though she heard them discussing with loud laughter the sport they had had, the voices grew fainter and fainter, until she knew that they had gone. But she did not know that one of the girls called on her way home, to tell Miss Ruth that Chloe had "run away."

She waited until it grew to be quite dark so that no one could see her, and then, with many stifled groans, crept upon her hands and one knee towards home, dragging her swollen limb, from which she had torn the shoe and stocking, along upon the ground. Once she thought she had been discovered, and, too, by one of the very boys who had so beset her. How she trembled as she drew her little body close to the fence. But after peering for a moment, and muttering, "Somebody's dog, I guess," he passed on.

"O, I wish I were somebody's dog," she sobbed. "Dogs may be white or black, and they are thought just as much of. But a poor little girl must be white; it's no matter whether she's English or Irish, if she's only white!"

The hot tears fell upon the cold stone walk as little Chloe crept silently, painfully on, until she reached the door of her home. She raised herself upon one knee, turned the knob, and dragging herself into the room, sank helplessly down.

Miss Ruth had just sent in search of the supposed runaway. When from Chloe's disjointed sentences she comprehended all, she lifted the child in her arms, and laid her upon her own bed. The surgeon was summoned, and the little sufferer endured an exceedingly painful operation.

[To be continued.]

## BE KIND TO THE DOGS.

At one of the Newfoundland fisheries, a boat and crew trying to enter a small harbor, found themselves outside a long line of breakers, in great peril. The wind and weather had changed since the boat went out in the morning, and her getting safely back seemed pretty doubtful. The people on shore saw her danger, but could not help her. Every moment increased the danger, and anxious friends ran to and fro. Among the crowd was a large dog, which seemed fully alive to the peril of the boat and the anxiety of those on shore. He watched the boat, surveyed the breakers, and appeared to think as earnestly as anybody, *What could be done?*

At last he boldly plunged into the angry waters, and swam to the boat. The crew thought he wanted to join them, and tried to take him aboard. No, he would not go within their reach, but swam around, diving his head and snuffing, as if in search for something.

What was it? What did the creature mean? What did he want?

"Give him the end of a rope," cried one of the sailors, divining what was in the poor dog's brain; "that's what he wants."

A rope was thrown out; the dog seized the end in an instant, turned round, and made straight for the shore, where, not long after—thanks to the intelligence and sagacity of Tiger—the boat and crew were landed safe and sound.

The following singular incident took place only a few weeks ago. A gentleman belonging to Greenock, who was among the saved from the wreck of the ill-fated screw steamer Anglo-Saxon, describes, in a letter to a relative residing in that town, a remarkable circumstance connected with the landing of one of the boats belonging to the ship. The letter is dated St. John's, 1st May. He says: "The last time I saw Captain Burgess (the commander of the Anglo-Saxon) he was assisting to lower the small boat, in which was embarked twenty-two men, one lady, and myself. We left the ship without food, water, compass, or sufficient clothing. We were knocked about in a dense fog all day, not knowing whither we were drifting. Towards even, however, we espied a cliff off Belleisle, when we steered for Cape Race, which we made. Approaching the shore, we saw a man carrying a gun, and accompanied by two large Newfoundland dogs. He evidently saw us, and made signals for us to approach the shore cautiously. We followed his course for sometime, till he was hid from us by a large cliff, which it was impossible he could descend. The two dogs, however, soon appeared descending this dangerous headland, and, reaching the water, dashed precipitately into the sea, howling dreadfully. Having swam out close to our boat, they then turned towards the shore, keeping a little distance ahead of us, indicating that we were to follow them. Our singular pilots seemed to understand the danger of our position, as we did not dare to deviate from the course they were leading us without a loud howl being uttered by them. At last we arrived in a large natural creek, where a safe landing was effected. No other similar creek was to be seen, which caused us all to wonder at the sagacity displayed by these dumb animals. No doubt our preservation was in a great measure attributable to these noble dogs. An alarm having been raised, a rope was let down by a pulley, and we were all taken up the cliff, which is 150 feet in height. We were shortly after enabled to reach the lighthouse, where every attention was paid to us."

Be kind to the doggies. Many a heroic deed and faithful service have they done for man.—*Sabbath-School Messenger.*

## THE SUNDAY-SCHOOL.

LESSON FOR NOV. 10. — "The Young Men in the Fire." Topic: "Christ is with His people in trouble." Golden Text: "When thou walkest through the fire, thou shalt not be burned; neither shall the flame kindle upon thee."

The Lord proves Himself to be "a very present help in time of trouble." Cast into the fiery furnace for refusing to do wrong, the three young men were preserved, even from the smell of fire, because there was a "fourth" with them, "the Son of God."

Nebuchadnezzar, when he said the "fourth" was like the Son of God, meant, most likely, an angel, or some supernatural being. But he spoke wiser than he knew, for this was, doubtless, the "angel of the Covenant," who appeared to Abraham. He came, not so much to protect the young men, as to convince the king.

What more could that king have needed to convince him?

But do we need a visible manifestation to assure us of Christ's presence?

## FROM ROME TO BOSTON.

BY REV. A. J. CHURCH.

What lover of classic story and song can surrender his interest in the fate and fortunes of the Imperial City; and to-day is a memorable one, honored with civic demonstrations, as October 2, 1870, the great election was held to decide its fate. That day all the citizens were invited to go to the polls, and say whether they should continue under the jealous and narrow government of the Pope, or identify their fortunes with united Italy. Strange to say, though the Church exerted her influence to save Rome, over 400,000 said aye, and 46 said nay, on the momentous question. That day is to be a holy-day, a sacred one, too, in the annals of this mighty metropolis. The celebration to-day have been most appropriate, and encouraging to the lovers of liberty.

First came the "premiation" of pupils from the city schools, in which after examination the worthy were rewarded with medals and prizes. A novelty to Roman eyes, public schools for all, recognized, commended, supported, by the city of Rome! No wonder popery voted nay!

The city was elegantly draped with national flags in every part, except where the Church rules. Not a flag on the Vatican, or on a church or convent. The salvos of artillery at early morn fell on their ears horribly, and the priests refused all recognition of the day, and its event. And when the people turned out to the illuminations of the evening, not a priest was to be seen among the tens of thousands who thronged the squares and streets. All was dark and sullen in every corner ruled by the pope. But the people are happy, yes, jubilant, and flourish under the rule of that horrible and accursed Italian government where they languished before. The first sentence from the daily published October 1, tells the whole story briefly: "Two years ago it was not possible to publish a newspaper in Rome; nor was it possible to receive those here which were published elsewhere."

Free government has changed all that, and Rome awakes from the long, hideous mediæval night laid on her by popery, to find herself face to face with this active, thinking nineteenth century, and has determined to become a living part of it. Business revives, schools open, evangelism stirs the hearts of the people, and improvement is the watchword of the day. But all this is very unpalatable to his holiness, and he still keeps up the business Bunyan assigned him, sitting at the mouth of his cave, grumbling and gnawing his fingers because he cannot come at the pilgrims which go that way. In a palace which covers eight acres, furnished in sumptuous style, and free as any Italian, for all that the government does to restrain him, he still maintains his sullen dignity, claims that he is a prisoner, and pouts at the people and the king. But Rome and Italy are united, Napoleon is in exile, and France will find the day distant when she is able to break the peace of Europe for the sake of crushing Italian freedom, and helping popery on to its legs, as in 1849.

I hear but one expression among Englishmen and Americans concerning the result of arbitration at Geneva, and that is profound satisfaction at the common-sense way of doing it. Lord Houghton, and others of high position warmly commend my statement, that we have more reason for pride and congratulation that we have been able to conquer our resentments and prejudices, and settle like candid men, than Prussia has for winning a great victory by brute force. The administrations of Grant and Gladstone may well expect double credit for adjusting serious differences the very best way it has ever been done. Other nations will greatly promote their own and the general weal, if all national disputes might come to such a tribunal.

I traveled over the new buildings going up at Vienna,

for the World's Exposition of Arts and Mechanics, in 1873. They are on a prodigious scale, and all appearances augur a very large representation of the world's productions. Every convenience will be furnished for exhibitors and sight-seers, and Vienna is putting on her best dress and high prices for the grand occasion.

Rome is here still in all her ancient glory. No rival will ever draw the curious and inquisitive from the banks of the Tiber. Her old renown and position in written history, appeal so strongly to the interest and veneration of the moderns, her magnificent Basilicas, galleries, and museums furnish such boundless enjoyment to the lovers of art; her grand old wonderful ruins, the Coliseum, the Palatine, arches, baths, and catacombs, and all sorts of marvels, furnish such a perennial theme for investigation and surmise; her easy-going morals open so many sources of fun and amusement, that it can never cease to be a centre of attraction to the whole world. For this reason all Christian people should take a deep interest and liberal share in the active efforts made to evangelize Italy, and sustain generally the brave men who are striving to convert Christian Rome to Christianity, and to make these saints honest and clean. Rome is still rich, subtle, mighty, and resists every move with her old tenacity.

The political reformation cannot last without a moral basis; the people are drifting from the Church toward infidelity and lawlessness, and only a pure Gospel can save them from such calamities as form the sanguinary pictures of earlier history. O, if a thousand men, who are sent here not to maintain their dignity and scholarship, but to do hard work for Christ, and the souls He has redeemed—evangelists like Wesley and Asbury—could lead the work in this fair land, what a blessing and joy it would be to the whole earth! Only this will effect anything. Earnest, humble, zealous toilers are greatly needed. Some of them are in the field, but the whole Church ought to pray the Lord of the harvest to send forth more laborers into his harvest.

The government is trying every method to compel the owners of the marshes and Campagna around to drain and cultivate them, so that what has hitherto been a fountain of malaria and death, may be a source of income, and health, and life to the city. It is engaged also in the more necessary and difficult work of draining and cultivating the fertile soil of Italian character, so long foul and fatal with the deceptions and shams of popery, and to let light and air into dungeons of oppression and ignorance. Could both enterprises succeed, Italy would become very fair to look upon, even as the garden of the Lord.

Education and true religion would add to the politeness and elegance of the people, the strength and solidity without which it is feared the vast structure of free government may topple over and perish, though Cato and the Gracchi were to be reproduced in a thousand Cato's and Garibaldi's. A frivolous, ignorant people, living only for amusement, cannot be free.

A thousand kindly greetings to all the readers of the HERALD, and if all the brethren will take hold with a will, I'll do my part to give it 20,000 subscribers by Feb. 1. It can be done, it ought to be done, and I am ashamed that it is not done. Let us do it.

## Our Book Table.

THE MARBLE PROPHECY, and other Poems, by Dr. J. G. Holland. Scribner & Co., New York. Dr. Holland's reputation as a poet is too wide and well established to need any critical analysis at our hands in this connection. The poem which gives the title to the present work differs from his previous productions in several respects. "Kathrina" and "Bitter Sweet" are idyllic, and descriptive of quiet home scenes and experiences. "The Marble Prophecy" takes us to Rome, on the occasion of a great holiday spectacle, where the pope is carried in by pomp and state, and thereby disgusting the poet, and driving him into the seclusion of the Vatican Museum, where he contemplates that wonderful marble miracle, "The Laocoon." In this he sees a prophecy of the human race in the deadly coils of sin and superstition; he sees Romanism to be the great curse and blight of Christian civilization, the serpent crushing mankind. It is a fine poem, though brief and condensed. The other poems are touching, sweet, and glowing, and will find many appreciative readers.

J. R. Osgood & Co. have issued GARETH and LYNETTE, by Alfred Tennyson. This concludes the Arthurian series of Idylls. In our estimation none of the later ones equal the four first in interest, in vivid description, in dramatic situation, and in ringing and living lines. The later poems are more mystical and removed in thought from the ordinary paths, and hence will not be so acceptable to the general reader. Another feature of the later idylls, and especially this, is the frequent use of obsolete words and modes of expression, for example,—

For, an ye heard a music, like enow," etc.

Despite this, all Tennyson's admirers will welcome "Gareth and Lynette" as another rich poetical feast.

Lee & Shepard have issued a beautiful illustrated edition of Goldsmith's POETICAL WORKS. It is got up in tasteful style,

with an introductory memoir by Bolton Corney, esq., and illustrations by the members of the Etching Club. It is an elegant holiday book.

ECCLÉSIASTICAL SATIRES. By George H. Fullerton. This neat little brochure is from the press of Rand, Avery & Co., and is the production of one of our own occasional contributors. The design of these poems is to inculcate a more robust and less sentimental tone in religious life, and especially a greater conformity of action to profession. The satire is by no means too severe, considering the need there is for the scourge. Mr. Fullerton is a pleasing writer.

## LITERARY NOTES.

"Ivy Cracon and the Carpathians," is the title of a book of travels just issued by Dodd & Mead. It is a narrative of the explorations of Capt. Alexander Hutchinson, of the English Army, in Poland and Hungary. — "The Married Belle" is one of Carleton's late novels. — G. P. Putnam & Sons have just brought out the "Memoirs of a Huguenot Family," translated and compiled from the original autobiography of Rev. James Fontaine. The book includes the journal of travels in Virginia, New York, and other Colonies in 1715 and 1716. — A writer in *Harper's Monthly* on "Nathaniel Hawthorne," says of him: "I shall never forget that first visit to Concord, and the gracious welcome I received from Hawthorne. I see him now as I saw him then (1852), a strong, broad-shouldered man, with dark, iron gray hair, a grave but kindly face, and the most wonderful eyes in the world, searching as lightning, and unfathomable as night." — "By His Own Might," a Novel from the German of Wilhelmine Von Hillern, just published by the Lippincotts, is a plea for children's rights, as against the mismanagement of their elders. Too much governing, is the point of the moral it would impress upon parents. — An interesting article in the *American Historical Record* on "The Early Newspaper Press of Boston and New York," gives the comprehensive title of one published at the latter city in 1773, to be *Ringston's New York Gazette; or, the Connecticut, New Jersey, Hudson's River, and Quebec Weekly Advertiser*. — Robert Browning has a new poem completed. — A writer in a Neapolitan paper was once translating from an English journal the account of a man who killed his wife by striking her with a poker; and at the end of his story the honest journalist, with a modesty unusual in his craft, said, "Non sappiamo per certo se questo pokero inglese sia uno strumento domestico o bensì chirurgico" — "we are not quite certain whether this English poker (pokero) be a domestic or surgical instrument."

— Junius Henri Browne, in *Harper's Monthly*, says that the Imperial Library at Vienna contains three hundred and fifty thousand volumes, twenty thousand manuscripts, and three hundred thousand engravings—the last the largest and finest collection of its kind in the world. — F. C. Burnand, whose books on humor, "Happy Thoughts," "Happy Thought Hall," "My Health," etc., have become classic, has written another, which is likely to equal its predecessors in interest and popularity. It is called "The New History of The Adventures of Sandford and Merton." — Estes & Lauriat, the new Boston publishing house, continue Lee & Shepard's serial, "Half-hour Recreations in Popular Science." No. 5, to be issued soon, is a short pamphlet, on "Nebulae, Meteoric Showers, and Comets." The succeeding numbers are the following: "Circulation of the Waters on the Face of the Earth," by Prof. Dove; "The Stone Age, Past and Present," by E. B. Tylor; "The Unconscious Action of the Brain and Epidemic Delusions," by Dr. Carpenter; "Yeast," by Prof. Huxley; "Geology of the Stars," by Prof. Winchell, etc. — Hurd & Houghton's list of publications for the American Tract Society is an excellent one. The volumes are, "Apples of Gold;" "Homes and Hospitals, or Two Phases of Woman's Work;" "On Papa's Lap, or Talks with My Children," etc. — Dodd & Mead are to publish during the winter a new story, by Edward Jenkins, well known in England and this country as the author of "Ginx's Baby," and other satires. — Harper & Bros. have just published Mr. Charles Nordhoff's book on "California." It is an interesting narrative of personal experience. — Sheldon & Co. have ready a book by Justin McCarthy, entitled "Modern Leaders." Many of the sketches which comprise the volume have already appeared in *The Galaxy*, where they attracted much attention. All the raciness and brilliancy of style which are characteristic of Mr. McCarthy will be found in this work. — Thomas Nelson & Sons have issued some beautiful illustrated works by M. and Madame Michelet. They are studies of nature, and bear the titles of "Nature; or The Poetry of Earth and Sea;" "The Mountain;" "The Bird," etc. — Rev. Donald Macleod succeeds his brother, the late Dr. Norman Macleod in the editorship of *Good Words*. — "Robinson Crusoe" has been issued as a subscription book from the press of Messrs. Hubbard Bros., Philadelphia. It is finely illustrated, and ought to be a popular edition of a famous story. — "The Rise of the Republic of the United States" is a notable book published a short time since by Little, Brown, & Co. It is by Richard Frothingham, one of the highest authorities on American political history. — "Uplands and Lowlands," by Rose Porter, and "Gardening by Myself," by Anna Warner, are two late publications by A. D. F. Randolph & Co. — Prof. James Russell Lowell has left England, and is now on the continent, where he will remain some months. — The London *Telegraph* and the London *Echo*, two papers which are said to have the largest circulation in that city, are conducted by two brothers, Messrs. Edwin and Arthur Arnold. — Dr. R. J. Sloan is writing the history of the Japanese Embassy. He is the only European at present attached to the Embassy who has accompanied the Ambassadors from Japan. — Mrs. Henry Wood is writing a novel which T. B. Peterson & Bros. will publish. It is entitled "Within the Maze; or, Lady Andrianna's Trial." — The *Literary World* has this item: "Miss L. M. Alcott is said to be working in a desultory way on the novel which is intended to be her *magnum opus*. It will tell of life in Connecticut and Massachusetts, and celebrate some of the events which have given Concord so enviable a fame. It is whispered that the author's father, Mr. A. Bronson Alcott, will have an honorable place in the book."

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## THE HERALD.

BOSTON, NOVEMBER 7, 1872.

### THE SERVICE OF SONG.

We confess to a feeling of disappointment in returning to New England, in reference to the singing in public worship. The subject of congregational singing had been so largely discussed in the papers, and praise meetings have been so often heralded and described, that we confidently expected to be greatly edified by this important portion of divine worship. We have listened to the elaborate performances of fine quartette choirs, and we have heard very good camp-meeting melodies sung in social meetings. In one or two instances, at Lowell in particular, we were gratified with excellent singing by the congregation; but, on the whole, exercises of this kind in which we have been permitted to join have been feeble, spiritless, shared in by a few, and far from devotional in their character. On the other hand our Sunday-school singing is lively, sonorous, inspiring, and is very generally joined in by all the scholars.

The natural inquiry is, how does it happen that we have inspiring songs in social meeting and in Sunday-school, and such tame and depressing singing at the public services of the Sabbath? It is easy to answer the question; it is because we sing entirely different hymns and melodies in the latter from the former. The old-fashioned singing school unfortunately has gone out of date. Forty years ago every winter brought its school, which was fully attended, as regularly as the frosts came. The only persons now drilled in singing are the children and the musical bands in our churches. The songs which they carefully practice they sing with much effect; but when we come to the hour of public worship we have an entirely different set of hymns and of tunes also. The children who have been singing like birds in the vestry, are as silent as mutes when they reach the public sanctuary, because the words and the melodies are unfamiliar to them. The liveliest singers of the praying circle are voiceless also, for their favorite strains have been the short-lived ditty singing, born of the hour, and perishing with it.

All the lecturing in the world by such experts as our accomplished Dr. Tourjee will fail to remedy the evil as long as there is this discordance between the hymns and tunes young people learn and are trained in, and the old, substantial, ever-satisfying hymns and chorals that all deem most appropriate for public worship. That it is not advisable to substitute these sweet and ringing little songs, with their pretty melodies, for our brave old hymns and solemn movements, any one can see, when he remembers how short a time it is before these transient strains fall upon us. They have a wonderful but a very limited popularity as to time. They are like a brilliant insect that glitters in the sunshine, but dies with the day. On this account, the name of Sunday-school hymn and tune-books, is "legion," and every season we have the inevitable installment of new music. We can only endure for a short period these highly seasoned refrains; but who ever felt his taste or spiritual nature revolt from Old Hundred, with the words em-

balmed in it, or Coronation, or Naomi, or the great lyrics that spring from the inspired lips of Wesley, Watts, or Montgomery?

If we would have good congregational singing in public worship, we must take adequate care to train a generation for it in the hour when we have it in hand, and can shape it to our will. We must teach our children to sing, and to sing well, our beautiful standard hymns, and our sweet old melodies. The reason why they have been unattractive to the young has been the manner in which they have been taught and sung. If instead of being drawled out and spoiled by the hum-drum style in which they are often rendered, they are sung correctly as to tune, time, and sentiment, the young as well as old, will feel the sterling qualities which have kept them alive, while tens of thousands of these twittering songs have warbled out their short lives, and gone down to their unlamented graves.

In charge for ten years of an institution where a thousand youths were gathered, we found there was no end to the hymn-books required to keep up the interest in the singing. With the concurrence of the managers, we prepared a manual of devotion, made up almost entirely of the standard hymns of the ages. We had a capital directress of music, who taught her great body of somewhat unpromising children to render these hymns to the blessed old tunes that share with them the same perennial life, and the result was the singing became a great attractive feature of the public service, and no one ever thought of asking for a change in the hymn-book. If we would have all the congregation sing, we must sing in our Sabbath-schools and prayer-meetings the hymns and tunes that we use in the upper sanctuary. No sight seems more devotional or grateful than, after the short prelude of the organ, to have the preceptor or chorister rise, like one about to lead in prayer, and with a full tone lead off all the worshipping congregation in a strain of common praise.

All reforms must begin below, and this must start in the Sabbath-school. When all the children are taught to sing with the spirit and understanding these highly devotional hymns, great will be the peace of the children, and delightful the service of song in God's house.

### NOT RELIGION ENOUGH.

There are some passages in the New Testament, the best of books, that it is not pleasant to read. Yet like some medicines prescribed by a skillful physician, bitter to the taste, yet healthful to the sick, these very passages are full of instruction for fallible men. It is natural to think that the twelve personal followers of our Lord, while he was on earth, with the advantage of His counsels and example, and of a constant association with Him, must have been eminently holy men, just as people now often expect one who lives in the same family with a devoted Christian to somehow catch his spirit, as he breathes the same air. Yet the truth is, these disciples were exceedingly erring men. That the evangelists record their frailties, proves that they were no writers of fiction clothing their ideal heroes of the new Church with characters of lofty excellence and saint-like purity, but narrators of scenes of actual life.

At any rate, it would certainly seem that the twelve disciples might have lived together in harmony under such a leader, and especially after the wonderful scenes through which they had passed. Yet we find them again and again in strife and contention. After the vision of glory on the mount of transfiguration, in the third year of their association with one another, and with their Lord, we see the three who had been admitted to the scene, in disputes with their brethren over the question of precedence, themselves perhaps inflamed with vanity and hope, and the nine with jealousy. Good as it was to be on the mount, so good that they wished to stay there, they had not religion enough to give all honor to their Lord, and to walk before men and among their brethren with the humility of a little child. Alas! not they alone of men who have "left all and followed" Christ, have been admitted to a near view of the glory of the Lord, and afterward by their words or demeanor given ample proof that their souls had not been so permeated by what they saw as to overpower their old selves.

Ten months passed away, and the time came when it seemed to them needful to settle something positively on this question, that though out of sight, had never been forgotten. They were on the last journey of Jesus to Jerusalem. He had forewarned them of the near completion of His work, and it was generally expected that He was about to set up His throne. But they were all in the dark as to the posts that would be assigned to themselves respectively in the new kingdom. At this juncture, James and John, full of vigor and push, confident of their ability, and desirous of superior position, allied their fortunes, and determined on a direct solicitation for the two highest offices, the question of premiership being left unsettled. They had not

learned the apostolic maxim, "in honor preferring one another," but knew well the worldly rule, of "every man for himself." To render success more certain, they took with them their mother, a woman of influence among the followers of Jesus, to speak for them, and add her influence to their petition. Whether the other ten were witnesses of the application, or immediately heard of it, does not decisively appear; but they knew it. Indeed, it was not a matter that could be very easily kept still. And then there was a disturbance in that Church. The ten were angry at this self-seeking, as might have been expected, especially seeing that each of them was hoping for the high dignity thus sought. Bitter feelings doubtless gave birth to high words, and the quick-tempered Peter and fiery John are both likely in their excitement to have said hard things to each other, of which they had afterward sadly to repent. The storm required the presence and admonition of Jesus to quell it. The trouble was simply this: They had none of them religion enough. And so it is now of disturbances in churches and strifes among brethren. Heart-burnings growing out of ambition and office-seeking in the political world are bad enough, often destroying confidence, rupturing friendships, and engendering jealousies and wrath, but in a Church they are full of ruin. Office for the sake of honor or power is not according to Christ's law; office for the sake of service, where self is laid upon the altar of the brotherhood, is made by Him the rule for His Church.

If the interpretation of the scene at the first communion table a few days later by some writers be correct, we have in it an illustration on the other side. The disciples knew that it was the last time they would all be together before He should suffer, and that His soul had been for days under the shadow of His impending hour, and yet in His presence they renewed the unseemly dispute about dignity. The hour of supper came, the apparatus for washing their feet before the feast was there, but no servant to use it. Which of the twelve should assume the office of servant to his brethren? They may have had trouble in settling their places at the table; and now each holds himself, at least, as good as the rest, and refuses to acknowledge by washing their feet that he is as their servant. So they go with unwashed feet until Jesus rises from his place, takes the towel and basin, and performs the humble service. Surely, they had too little religion.

But pass over the next seven weeks. Trial and discipline have been upon them. A whole week they have spent together in solemn and earnest prayer, with new conceptions of their duty as Christ's followers, and a new sense of their inward need. Their prayer is for the baptism of the Holy Ghost and of fire, and on the Sunday morning when they are all together, and agreed, it falls upon them. There is no more talk of honor, no more disputes about pre-eminence, no more strife as to who shall not wash the feet of his brethren. The heavenly baptism lifts them all up together from the low plane of uncharitableness, severity of judgment, irritation of temper, vanity, obstinacy, hard speeches, and love of place and power. Their disturbances are all hushed, their wounds are all healed, their hearts are all bound together in warm and humble love. Nor does any of them say that the things which he has are his own. They, with himself, are Christ's and His brethren's. O! blessed, hallowing power of heavenly love!

Not religion enough, will explain the trouble with many a soul and with many a Church, where the old story of the disciples is too sadly repeated. It is easy to reason about quarrels, and to account for them; but apologise for them as we may, they are wrong, and belong to the things that wither and die before the baptism of fire. Then the nerveless arm becomes strong, the faint heart is clothed with power, the barren soul is filled with love, and Christ's body, the Church, is made mighty because the spirit of the Lord abides with it. We want a revival of the Pentecost throughout the land, with its earnest, importunate prayers, and its effusion of the Holy Spirit purifying our souls, healing our strifes, and enduing us with the power from on high.

### TYNDALL IN BOSTON.

Tyndall, or Tyndale, or Tindale, is a famous old name, rich and fragrant in the world's most precious annals. It is one of those watchword names, those countersigns of heroes, which they have shouted to each other across the oceans and the centuries. The names of many titled effigies, of many a worthless Stuart and Bourbon and Hapsburg, cumber the page of history, but they cannot be said to live there. They but form blank margins for the real record, they are but the mummy swaths for the embalmed names. As we saw the other evening, the face of the great scientist glowing in the blaze of his electric light, we saw beyond and behind him a mightier than electric force, and a far grander glow, streaming from the English

Bible of William Tindale through all lands, streaming into all our homes, through that Book, which more than all others, has made our language and our civilization what they are to-day. And in the midst of that glow we saw a more lurid light, that martyr flame which forever photographed that name in history, and melted it into the heart of the world.

From Tindale to Tyndall, — from the realm of soul to the realm of matter, from the battle-cloud of the sixteenth century to that of the nineteenth, from the preacher and martyr, holding up the Book, to the experimenter and lecturer pointing to the sun, from the dealer in the great moral force, which, under a thousand names, has penetrated all our modern life, to the dealer in the great physical force which lights and warms and thrills all Nature, from the dusty cloister, where the solitary scholar painfully distilled the precious drops of the world's life elixir, to the broad platform where this brilliant lecturer flashes his spectrum across the faces of thousands, — from Tindale to Tyndall, is from hemisphere to hemisphere, and what comparisons and contrasts!

Some of these contrasts are inspiring, but some are also depressing. Tindale lived in light which Tyndall cannot even see. That Light cannot be dissected by the prism nor analyzed by the spectroscope; and for that Tyndall has no apparatus, not even a retina. Tyndall, like Tindale, is a giant, but he is a Polyphemus. Yet he does not deny the spiritual, he only ignores it. His gaze is so steadfastly fixed upon the material that he sees nothing else; and while too scientific to deny that there is anything else, he is constantly telling us that he can see nothing else. He takes great pains to tell us that he cannot pick up soul with his forceps, nor see Providence in his rain-gauge, nor find God in solution, exhalation, or precipitation; and, while not exactly denying the existence of God, Providence, and Soul, he makes very conspicuous the fact that his most trustworthy tests do not find them. As the wandering multitude see this keen-eyed spirit gazing eagerly and seeing nothing, how natural for them to infer that there is nothing to see! The clear brilliant light that he throws upon the material, makes the darkness more palpable in which he leaves the spiritual. The room is a great deal darker after we have seen the rays and the electric light converged by a silver mirror, and the diamond blazing in oxygen.

Gibbon paints martyrs and confessors so that the reader has chiefly contempt or disgust for their sufferings, while he so arrays Antoninus, Julian, and Diocletian in the gorgeous dyes of his rhetoric, that we admire and applaud the fierce persecutors of the infant Church. Tyndall is cold, and critical, and dry when looking towards the spiritual; but set his face towards the material, and at once his imagination kindles, his words alone are inspiring, and the hearer is captivated by his enthusiasm.

Tyndall is a lithe, nervous, nimble man, somewhat gray, with a grave, earnest cast of countenance. He sways to and fro behind his table, folds up his arms before him, and twists together his hands behind him, often bending eagerly forward, and raising his right fist as high as his head, and shaking it slightly at his audience. His arms seem rather an incumbrance to him, except when using them in his manipulations, awkwardly getting between him and his audience; but when he is experimenting every movement is graceful, and he is eloquent from head to foot. His tones are monotonous, each sentence undulating with the same uniform movement, and sliding skyward at the end. If he were a minister, critical Boston would not fail to sneer at his "holy tone." But the intonation which is so nauseous to the squeamy stomach in the sanctuary, does not seem specially unpalatable in a discourse which has no "relish of salvation" in it. Now and then he drops into the colloquial, and we think that he is about to forget his monotony, but here he is apt to "stick on conversation's burs," and "strew his pathway with those dreadful urs."

But, notwithstanding all this, a fascinating enthusiasm streams from him like the sparks from his charcoal points. Every word and movement has the electric glow. His swaying form, doubled fist, sprawling arms, and straddling legs, all are eloquent. His pictorial imagination drapes the drier facts in robes of grace and beauty, clear like the light, yet flashing like the light; truth after truth comes forth, so that we see, admire, and wonder. His two assistants are as nimble, prompt, and pliant as his right and left hands, and he pauses not in the steady flow of speech as one piece of apparatus after another is set before him and taken away. It is the very perfection of manipulation, except that he seems occasionally nervous that he cannot crowd more work into an hour and a half. He has given us no new truths, modestly and truthfully telling us that the lecturer's work, though more conspicuous,

is much less important than the discoverer's; but he has given us clear proofs and brilliant illustrations of what we already know, and has kindled enthusiasm to know and see more. His heroic devotion to truth, as far as he sees and knows it, is inspiring and contagious. And with all the other lessons that he leaves with us, not the least valuable, is the lesson for those who speak, that clear knowledge, entire conviction and genuine enthusiasm can hide and swallow up a thousand faults of manner; for, after all, nothing fascinates like faith.

#### UEBERWEG'S HISTORY OF PHILOSOPHY.

The publishers of this work have promised us the second volume in a few days, and we are all waiting to see the end of this new venture, so auspiciously inaugurated in the first volume, issued about a year since. This is the first work of a new enterprise started by Drs. Smith and Schaff, of New York, technically termed the "Theological and Philosophical Library," in which it is proposed to issue translations and original works in the principal departments of theology and philosophy. The topics which it is proposed to treat, as set forth in the prospectus of the publishers, cover such ground as every student of theology must needs traverse, and, as is well remarked, "on all these topics every student needs at least one good work." Such a library has been long a desideratum, and every theologian will hail with joy the prospect of its supply at such competent hands.

Philosophy is linked indissolubly with theology, and even those who cast contempt upon philosophy have some general principles lying at the foundation of their scattered thoughts. Consciously or unconsciously, all men do philosophize, and the scientists who now scout metaphysics, handle them nevertheless in their theories, only in perverse method. Therefore, it is well that philosophy is treated in the first installment of this valuable library.

Ueberweg died a year since, in the full blush of his fame and his usefulness. He was Professor at Königsberg, in Prussia, where he occupied the chair once held by Kant, who made the second great departure of modern philosophy after Descartes, who made the first. He will be remembered longest for his logic, just translated in England, and especially for the work of which we now speak. Even in Germany, where histories of philosophy are thick as the frogs of Egypt, his work is a hand-book for all who study philosophy. You find it on the table of every student in this province, while the great philosophers themselves keep it for reference at their elbow. Erdmann speaks of it in the highest terms as a compend, and Sterling, the best authority in England on these subjects, declares him superior in the representation of mediæval systems and scholastic lore.

The work is especially adapted to American use, as it is no more technical than the subject necessitates, and is not written in the interest of any school. We advise, then, every student of theology, and every pastor who has not already some more extensive history than this, to buy this work, and study it with care. No one, who buys books at all, is too poor to purchase this one; and while he reads its graphic pages, the heroes of thought will rise before him in truer and nobler proportions, and he will be enabled to trace the unity, as well as the diversity of human thought.

There are various ways in which a history of philosophy may be written, dependent upon the view of the general subject held by those who write it. The purely literary method merely marshals the opinions of the thinkers of the past, considering them all equally true or equally false. The eclectic method sees only dismembered fragments of the true philosophy in each system, and goes about to collect here and there the elements for the new patch-work construction. The skeptical method sneers at all systems alike, as equally futile and misleading. Lastly, the philosophic method traces beneath all systems the one philosophy, and seeks to find in the labyrinth of opinions the one and necessary clew which shall keep us from helpless and hopeless wandering. The last is manifestly the true method, but the difficulty is how to strike the golden mean between arbitrary construction of the materials on the one hand, and on the other, the weaving of a system whose warp and woof come from one's own brain, as the spider spins its web from its own bowels.

Ueberweg certainly steers between Scylla and Charybdis here, and holds the scales of judgment impartially, as the philosophers file before him. As a clear, distinct, achromatic setting forth of the systems of the past, his work is a remarkable success; a magic mirror, as it were, in which we may see the giants of human thought in their true proportions. The last third of a century has been most prolific of histories of philosophy. At the same time no great and original system has appeared. Some deprecate this state of things, and ask where are the Titans of thought in these latter days,

the original contributors to the great stream of philosophy?

To this we would say, that as, according to the ancient adage, the poet is born, not made, so the philosopher is gifted for his work, and speculation is one of the charisms of heaven. If God has not sent to our planet one of these lofty minds in these latter days, it may be cause for sorrow, but not for wonder. Metaphysics is at a discount, philosophy is crowded to the wall, and science fills, at this present writing, the whole horizon of thought. But a better day will come. Philosophy will avenge herself, and the categories, on which this world is built, will assume in due season their true position. Meanwhile, we are philosophizing on the history of philosophy, and so preparing the way for a new and better system in the future. Thus, Erdmann closes his History of Philosophy in the same strain as he writes: "Instead of philosophers, we have historians at present; but let us remember that these historians of philosophy do themselves philosophize, and so perhaps also here the same lance, which wounded, can also bring us healing."

A recent N. Y. Observer contains a valuable communication from one of the editors, Dr. Prime, addressed to the Secretaries of the Presbyterian Missionary Board. Dr. Prime, a year or two since, made the tour of the world, visiting in his journeys, all the chief foreign mission stations in Japan, China, India, and Turkey, and meeting nearly all the Protestant missionaries in these countries. He gives a very calm and convincing statement of the great work already accomplished in the heart of the most enlightened heathenism of the world, of the admirable fitness and devotion of the missionaries now in the field, and of the unquestionable evidences of the increasingly rapid progress of Christian faith and civilization, in these strongest seats of idolatry, and among these millions of morally benighted and corrupt people. He shows how much the commercial, political, and literary world owes to the cultivated and studious men who have been sent as Christian teachers to these countries. Says Dr. Prime: —

"China, with its 400,000,000 of people, is indebted solely to Protestant missionaries for access to the sources of true science, as well as true religion. Few other foreigners have ever attempted the acquisition of the language, the first work of every missionary. All the Anglo-Chinese dictionaries have been prepared with immense study and labor by missionaries. The only men who have prepared books for the instruction and elevation of the people have been missionaries. I have with me a catalogue of nearly a hundred works in Chinese — on geography, history, medicine, law, and other sciences, as well as on religion, all prepared by Protestant missionaries. The philanthropic labors of the missionaries in China are acknowledged even by those who take no interest in their spiritual work. The hospitals and other charitable institutions which they founded in different parts of the Empire, have been fountains of temporal blessings, and are preparing the way for the spread of the Gospel. The hospital established in 1835 in connection with the American Mission at Canton, has had hundreds of thousands of patients. During ten months of the year that I was in China, there had been 26,457 treated at this one hospital by missionary physicians."

The Baptist Union gives a full account of the late effort of certain members of the Long Island Association to administer ecclesiastical discipline to Revs. J. Hyatt Smith and Geo. F. Pentecost, for failing to conform to the close communion rule in the celebration of the Lord's Supper, and of their signal failure, although ungenerous measures were taken to secure a vote after friends of the censured ministers had retired. The vote when taken, after considerable excited debate, stood 34 to 24 for the indefinite postponement of the whole matter. How could our Baptist brethren, who have ever, singularly enough, prided themselves upon teaching the world, through the lips of Roger Williams and his successors, the sacred rights of personal religious liberty, have reached a different conclusion? The influence of such men as Spurgeon and Brown in England, and Malcom and the brethren above mentioned, with many others in this country, is already powerfully felt throughout the denomination. Says The Union: —

"The result shows that liberal principles have taken deep root among the churches, and have already become so strong that it would do infinite harm to attempt to suppress them. The fact is, a great and salutary revolution is silently yet rapidly going on in the Baptist denomination on this subject; the hand of the Lord is evidently in it, and many of the brethren welcome the change as a birth into a higher and sweeter denominational life. The wise course for the Long Island Association and all others, is to spend all their energies in church extension, and invite the co-operation of all evangelical Baptists, rather than divide their ranks, disturb their peace, and waste their strength by attempting to put a yoke upon the necks of their brethren."

In the *Boston Journal* of Oct. 25, there is a letter from "Burleigh," the well-known New York correspondent of that paper, containing the following statement:—

"HUGH STOWELL BROWN.—This gentleman is a representative of the Baptist churches of England, where open communion is the rule. He avers that the practice is fraught with mischief to the denomination. That the mixed communion brings baptism into contempt, so that the ordinance is abandoned in some churches, and is put in a corner and administered week days in others. Many churches have thrown off the denominational name, and officers can be found in Baptist churches who have never been baptized at all. So much for Mr. Brown. Spurgeon's College furnishes more pastors for the Independent or Congregational churches than it does for the Baptist. He beats the bush, they say, and outsiders catch the bird."

We desire no controversy with our Baptist brethren, but for the sake of the common interests of Christ's kingdom, we respectfully ask if the foregoing extract is a correct statement of facts?

The leading article on the outside of the last *Christian Advocate* is an elaborate paper from the pen of Dr. Wise, reviewing the works of fiction (Robert Falconer in particular) which have given such a reputation to Rev. George Macdonald, who is now lecturing in this vicinity. Dr. Macdonald is a restorationist, and does not disguise this fact, and his views of Christian experience are very liberal, and partake largely of modern humanitarian sentiments. Views that many parents would be reluctant to have fall upon the quick ear and sensitive minds of children from the pulpit, are freely assimilated, and become invincible convictions, through the medium of these charming volumes of fiction. After these impressions are once permanently made, neither an orthodox pulpit, nor even the revealed Word of God remove them.

In answer to many inquiries, we take pleasure in recommending the Elastic Sponge Cushions for churches made by Haley, Morse & Co., of this city. Many of the new churches in this region have adopted these cushions, and are well pleased with them. They are comfortable, durable, and much cheaper than cushions made of hair.

There are no lenses like the natural ones which the Creator himself has made; but when from inherited weakness, from age, or from unpardonable carelessness, the eyes fail to do their office, an artificial substitute that will not injure them, but really become an aid to the deficient or suffering members, is of the highest value. Such an admirable assistant the editor has found in a pair of Mr. A. Porter's periscope eye-glasses. They sit easily upon their natural rest, and they have renewed the youth and vigor of the eyes. As he often announces to our readers in his advertisement, Mr. Porter's chambers are at 173 Washington Street.

If we allude in almost every paper for the present to the circulation of the *HERALD*, it is not because there is any lack of enthusiasm among its friends. It is going finely. We simply wish to keep the engine attached to the train as long as possible. Our desires and hopes increase with our success. There is a revival among the friends of *ZION'S HERALD*, and it is doing service for the great cause of truth and piety to pray that it may be perpetual! Now is the hour for our brethren in the ministry to push this cause, and we, on our part, will heartily co-operate with them in our columns in every Christian enterprise.

#### PERSONAL.

Bishop Peck presided at the recent session of the Central New York Conference, held at Palmyra. His health is greatly improved. He was one of the speakers at the anniversary of the East Genesee Mutual Aid Society. *The Northern Advocate* says, "The Bishop fills the episcopal chair with great dignity and gentleness."

Rev. E. Davies, under an abiding sense of duty, has given himself wholly to do the work of an evangelist. His post-office address is Reading, Mass. Brother Davies has been quite successful in this line of service, and fully expects to be more so, as he gives himself wholly to it. He will answer all calls (in any part of the country) as opportunity serves.

*The Northern* says: "Bishop Andrews called at our office last week, on his way home from the West. He was in good health, and expressed himself delighted with the great West. He had found inspiration in its broad prairies, and wide fields for usefulness. The Bishop contemplates his western residence with evident satisfaction. He proposes to take board for himself and family in Des Moines, Iowa, for the winter, and await further developments."

We have just received from Mr. T. C. Evans a copy of the new edition of his *Advertising Hand-Book*. Mr.

Evans is a live man, and by his energy, ability, and integrity, has developed a large advertising business. He has special contracts with all the prominent papers and magazines in the country, and at a very moderate sum, the advertiser can reach a large per cent. of the reading public. His facilities for advertising in all the leading journals should command the attention of business men.

Rev. I. M. H. Dow, for five years connected with the Boston Seamen's Friend Society, under the auspices of the Congregational Church, and for a number of months past engaged as temperance lecturer by the Massachusetts Total Abstinence Society, is anxious to enter into the work of an evangelist this fall and winter. He is an earnest, faithful, and godly minister. If any churches desire aid in carrying on extra religious meetings, he will be glad to yield his services as they may be required. Brother Dow may be addressed at 47 Chambers Street, Boston.

Miss Hattie N. Morris, who is employed by the Sunday-school Union of New York City to give a weekly normal lectures to teachers, at their rooms in the Bible House, has been visiting a few schools in this vicinity. Miss Morris is a lecturer of remarkable power. She has been a public reader, but has esteemed her proper mission and field of usefulness to be in the Sunday-school department. She can visit churches and Sunday-school institutes during the week, and give addresses and illustrative lessons, as few of either sex are able to do. Those that have heard her, speak with warm commendation of the practical value of her instructions. She can be addressed at the Bible House, N. Y.

## Free to 1873. TWO MONTHS FOR NOTHING, —AND— A Splendid Steel Engraving of Our Bishops,

to each new subscriber for *ZION'S HERALD*. On the receipt of \$2.50, the paper will be dated January 1, 1874. Also, a copy of the engraving will be given to each old subscriber who renews his subscription for the year 1873, by the payment of \$2.50.

All who have not paid for their paper to January 1, 1873, must pay arrearages before they can avail themselves of this offer. This engraving, which is worth nearly the price of the paper, contains the portraits of the thirteen living Bishops, every likeness perfect.

The editor of the *Methodist Home Journal* speaks of it as follows: "We have now before us, from the Boston publishers, a superb work of art, which we apprehend will command the unqualified admiration and approval of all who see it. From accurate photographs, Mr. F. T. Stuart has given the likenesses of all the Bishops, with great delicacy of finish, and rare beauty of design; the price of the plate, which is 20 by 24 in size, is but \$1.50. We shall have our copy suitably framed and placed where it should be, on the walls of our 'best room.' Let our readers do likewise."

This engraving is now ready for delivery, and will be sent by mail, postage paid, to all who desire it on the conditions named.

Encouraging reports come to us from many of our preachers who have presented our offer to their people. The campaign has commenced well, and we hope every friend of the *HERALD* will "lend a helping hand." We earnestly hope that every reader of *ZION'S HERALD* will show the paper to his neighbor who does not take it, and that every pastor will see that his charge is canvassed at once. Specimen copies free.

A. S. WEED, Publishing Agent,  
36 Bromfield Street, Boston.

### The Methodist Church.

#### MASSACHUSETTS.

**SOUTH HANSON STATION.**—Rev. W. F. Farrington writes: "A little more than a year since the society closed the church for repairs, it being in a dilapidated state. Brother Greenleaf Kilbrith started on foot and alone to solicit subscriptions to repair the house, and succeeded in raising enough to justify a commencement of the work. It was completed at a cost of about one thousand dollars. After the reopening, the scattered Church, congregation, and Sunday-school commenced returning to their old, yet new home. The congregation is increasing slowly. The Sunday-school has more than doubled its numbers since we reorganized it. The Church and congregation, through their Committee, estimated a respectable salary for their pastor, and pay him just when he needs it. The Church has put into the orchestra a beautiful rich-toned organ of sufficient capacity to fill the house with music; retail price four hundred and twenty-five dollars. Brothers Greenleaf Kil-

brith, and John Foster, presented the Church with a very rich-toned bell, costing \$400. Since that, they, with other members of the Church and its friends, have placed in the bell-tower a clock, costing some \$450. A very nice and valuable sacramental service now occupies the place of one venerable for age; and all these are paid for, and yet the Church does not feel poorer than when she commenced her benefactions. Better than all these, souls have been converted and reclaimed, and added to the Church. To God be all the praise. The prospect now is that South Hanson will take her position among the desirable stations of the Providence Conference. Reader, will you pray for South Hanson Church?"

**UPTON.**—At Upton, where we have been enjoying a series of afternoon and evening meetings, lasting over two weeks, the Saviour has greatly blessed the churches, and over twenty have presented themselves as earnest seekers for pardon. Nearly all who sought have found the assurance of salvation. Nine were baptized by immersion last Sabbath, October 27. The interest still continues. The regular appointment occurs only once a month; but Brothers Ballard and Richards have led the meetings during the other Sabbaths for several months past, preaching the Word and exhorting the people, so that all have been permitted to assemble steadily for worship. The different classes of Christians are united in the effort. The people have had Methodist meetings only for a few months past; but the attendance and interest have manifested a true Pentecostal spirit on the part of the brethren and sisters of every name.

**PALMER.**—Rev. O. W. Adams writes: "The revival interest in Palmer still continues; souls are seeking the Saviour in all parts of the town. Many heads of families, and, in some cases, it has included the whole family. The Gospel has proved its power in saving some of the most hardened sinners which are among us. At Palmer Centre a good work is going on. Parents and children have sought the Lord. A band of young brethren from Warren did us noble service a few evenings at the Centre. Much is due to the Wesleyan Praying Band of Springfield for their efficient service in this revival. They are sure of success wherever they go. But it requires a live pastor to follow them up."

**EAST DOUGLASS.**—Rev. D. Atkins, after purchasing a parsonage, has built and furnished a meeting-house capable of seating some three hundred persons at a cost of \$6,600, including land, bell, organ, etc., with a commodious vestry, and two class-rooms, all complete, with a debt of only \$1,700, which is considered a marvelous achievement; a miracle, some say, under the circumstances.

This house was dedicated to the worship of God, Oct. 30. Rev. I. G. Bidwell, preached on the Incarnation, and Rev. L. Crowell read the consecration service. Former pastors, Blackmer, and Silverthorn, with several others, took part in the ceremonies. The music was abundant, and well performed. The rendering of the 132d Psalm by the choir was grandly cheerful. The pastor called the subscribers together to take pews in payment, but they nobly relinquished the right, and left the entire property to the society for renting. Brother Atkins would not have us think he did the whole of this great work, for he says, "much credit is due the ladies for their efficient labors in carrying forward this enterprise." Considering that it is but four years since the society was organized from the Wesleyan to the Methodist Episcopal Church, under the pastorate of Rev. W. Wilkie, the consummation of this great work reflects much worthiness on the noble band, and brightens their prospects for future success.

In the evening a social union was held, and a praise-meeting led by Prof. Tourjée begun at 8 o'clock, which appropriately crowned the beautiful day and services with praise and glory to God, who "is well pleased with those who build temples to His name."

#### MAINE.

We were to look at practice, instead of theory, as the rule of action, we should conclude that all the churches in Maine belonged to some huge itinerant organization, and that the "Great Iron Wheel" had outrun or run over the idea of a "settled ministry," leaving only its ruins. The theory and formality of settlement is kept up with due respect to order, but the practice is strangely at variance with the system. Only about one third of the Congregationalist and Baptist churches in Maine have settled pastors, and about the same proportion of their clergymen have a settlement. The rest are preaching by the day, month, or year, as they can find a chance, while not a few are like the priest of Micah seeking a place, or standing idle in the market-place, saying, "no man hath hired us." If the plan of settlement is so much superior to the itinerancy, why is it not more generally adopted by its friends? Who would not prefer a system that provides for every church and every preacher, to a plan which leaves more than half its ministers and churches unprovided for? What in fact is a "settlement" now, but an obsolete custom of olden time? The denominational strength of the Baptists, Congregationalists, and Methodists, as represented by their churches and ministers in Maine, is about equal; and a careful comparison will show that for the last fifteen years the term of ministerial labor with the several Methodist churches in Maine has been longer on an average, than with either of the others. These thoughts have been suggested by the changes among the "settled ministry," reminding us of the first of May in New York, only here in Maine it is May all the time! The record of a single week of only a part of the State will illustrate our meaning. One change only is recorded in the itinerancy. Rev. John Collins has so far recovered his health as to take pastoral charge of the Methodist Church in Waldoboro'. Then the record runs on, namely: Rev. G. W. Kelly has been called to supply the Congregational Church in Norway. Rev. Mr. Baker has resigned his charge over the Baptist Church in Hebron. Rev. S. H. Dana, of Portland, has been installed as pastor over the Congregational Church in Newton Highlands, Mass. Rev. Mr. Brown has resigned his charge over the Baptist Church in Cherryfield. Rev. F. C. Jones, of Bangor, has been called to the pastorate of the Orthodox Church in Winn. Rev. Mr. Kingsbury has resigned his charge at South Biddeford, and accepted a call to the Congregational Church in

Reading, Mass. Rev. O. C. Hart, a Baptist minister in Rockport, resigned his charge last week. Rev. A. C. Ford has resigned his charge of the Baptist Church in Paris. Rev. Mr. Bailey has resigned his charge of the Baptist Church in Monson. Rev. David Boyd, of the Free Baptist Church in Rockland, has resigned, to accept a call at Pawtucket, R. I. The Congregational Church in Saco are trembling lest a church in New York will get their pastor, Rev. B. M. Trint, away from them; they probably have reason for these fears. This is only a part of the weekly record but I must stop lest I weary you. W.

## MAINE ITEMS.

Mr. Prince Thompson, of Fairfield, recently deceased, left by will to the Maine Wesleyan Seminary and Female College at Kent's Hill, one hundred dollars. This for one in the circumstances of Mr. Thompson was a noble donation, and will, no doubt, be gratefully received by the Trustees of the Seminary. Mrs. Thompson signifies her intention of giving the like sum to the Seminary at her decease. Mr. Thompson was a worthy member of the Methodist Church, and for many years a class-leader and steward. Peace to the memory of the good man. May God bless his widow and surviving friends, for whom he felt such anxiety while living. Will others who have the means, imitate this noble example?

The Sunday-school Association, consisting of the evangelical Sunday-schools of Waterville, held a very interesting session at the audience-room of the Methodist Church in Waterville, last Sabbath evening. The Convention was addressed by the Rev. Mr. Burrage, of the First Baptist Church of Waterville, on the design of the Sunday-school. Rev. Mr. Cameron, of the Congregational Church, spoke upon the duty of the Church to the Sunday-school. Rev. Mr. Pottle, of the Methodist Church, spoke of the duties and qualifications of teachers, and Rev. Mr. Dinsmore, of the Congregational Church in Winslow, spoke of the duty and responsibility of parents to the Sunday-school. The speeches were all excellent, and the impression upon the audience decidedly good. This Association meets monthly at the different churches in the village, and the influence upon the schools is of the best possible character. The schools are in a flourishing state. Some conversions in the schools recently. The singing on the occasion was especially fine. Rev. Mr. Pottle, of the Methodist Church, has recently baptized several persons, and added several to the Church in full membership.

Several have been recently added to the Methodist Society in West Waterville. Rev. N. C. Clifford, the pastor, is greatly encouraged as to the prospects for revival in that place, and in Sidney, another part of the charge, where there is occasional preaching. Mr. Clifford's health is poor, but he is laboring with great earnestness and efficiency.

We hear an excellent report from Gardiner. One of the parishioners of the Rev. W. S. Jones, the present pastor of the Methodist Church, informs us that the society under his charge is flourishing temporally and spiritually. Gardiner is one of our oldest and best charges, and has furnished the Church with several preachers, three or four of whom are still in the work, while some have passed to their reward on high. May prosperity attend them.

The HERALD is fast increasing its popularity in many portions of the Maine Conference. The people are beginning to appreciate its value more and more. One subscriber thinks the October numbers alone worth the price of the paper for a whole year. Another subscriber says, "The HERALD is a live paper;" That's the talk, Mr. Editor, give us a "live paper," and the HERALD will flourish. The premiums offered to new subscribers are very fine, especially the picture of the Bishops, and the "Tribute of Praise." In the preparation of this Hymn and Tune Book, Dr. Tourjée, has rendered the Church an invaluable service. It is hoped that all our societies will secure the book for vestry use at least. Singing is an indispensable part of the worship of God. C.

LIVERMORE FALLS.—Rev. W. B. Bartlett writes: "I would just say for the encouragement of the friends of Zion, that there is a manifest advance in spirituality on this charge. Three charges contiguous have united with this to hold monthly meetings for the promotion of holiness, namely, Wayne, Wilton, East Livermore. The results are good. October 13, I baptized and received in full six, the fruits of the labors of my predecessor, Rev. J. M. Woodbury."

## TROY CONFERENCE.

The preachers of Albany District held last week a very interesting meeting for mutual improvement. Such meetings have so often failed when appointed upon this district, that latterly they have not been attempted. This was probably, to some extent, due to the regular Monday morning meeting in the city, so engaging the attention of the preachers in the city, and adjacent charges as to make them feel less the need of a more general gathering. This, however, has been a decided success. The attendance was good, and articles were presented upon subjects of current ecclesiastical thought, that would do credit to a preachers' meeting of Boston or New York. Some of these were from our younger men, and not all from men in city stations. The fact was developed, that we have among us a breadth of culture, a soundness of judgment, and a sharpness and activity of intellect that affords a prospect for the future highly encouraging. To those who must in a very few years at most leave the field of labor, this is specially gratifying. Best of all, in this regard, was the evidence of orthodox in the best sense—an intelligent, biblical spirituality. It was not the least pleasing feature of the meeting, that on the two successive evenings two excellent sermons were preached by two of our young men. God bless them.

Though religion has been low upon this district, I trust the day is not distant when things will assume a brighter aspect. Our new Presiding Elder, Rev. C. F. Burdick, is untiring in labors, and finds and will find in leading on the hosts, such demand for the use of all his powers as will prompt the cry, "Wash me, but not my feet alone, my hands, my head, my heart."

The beloved wife of Rev. J. W. Eaton, of West Troy, was yesterday committed to the grave. She was a lady, quiet in

her demeanor, unassuming, but deeply pious, ready to every good work, and intensely interested in the work of God in her husband's charge. She was very sick a year ago, and not expected to live. After her recovery, she stated to intimate friends, that at a time of unconsciousness to things of earth, she seemed to have died and ascended to the gates of the heavenly city; that the Saviour met her there, and told her she must not now enter, but must go back and labor a little more for Him. She came to West Troy last spring, and has well discharged the duties of her brief residence there. Her last illness was of but four or five days, but of intense suffering. P. H.

## RHODE ISLAND.

LITTLE COMPTON.—The new house of worship erected for the Methodist Episcopal Society in Little Compton, was dedicated Tuesday afternoon, Oct. 22. The following ministers took part in the services: Rev. Dr. Patten, of Boston; Rev. Charles Hammond, of Middletown; Rev. Dr. Brown, Presiding Elder of the District; Rev. Walter Ela, of East Weymouth; Rev. Wm. McK. Bray, of Provincetown; Rev. Philip Crandon, of Steep Brook; Rev. George E. Reed, of Fall River. The presentation of the Church was made by Mr. David Sisson, speaking for himself and his associate trustees, Rev. S. T. Patterson, and Rev. Frederick Upham, D. D., of New Bedford. The sermon was by Bishop Simpson, and was founded on Isa. 9. 13: "And I will make the place of my feet glorious." The house was densely crowded in every part, and as usual, he held the congregation with his powerfully thrilling eloquence, making all to feel the inspiration of his words. At the close of his sermon he pleaded as but few can plead for the liquidation of the debt, and was cheered with subscriptions to the amount of \$7,030, placing the church out of debt. Many of those that now gave, have given liberally before. At the close of the services a liberal collation was partaken of.

In the evening Rev. A. A. Wright, of Fall River, preached, Rev. Messrs. Ela, Bray, and Bates participating in the exercises.

The church and furnishing cost about \$13,500. The Society are very much indebted to Messrs. Rev. McK. Bray, Wright, and Ela for their beautiful house of worship, Brother Bray leading in the enterprise, Wright and Ela following hard after.

## KANSAS ITEMS.

Work was commenced on the foundation of the new Methodist Episcopal Church in Lawrence, Rev. W. K. Marshall, pastor, on the 21st of October. The building when completed will have cost between \$50,000 and \$60,000, and will be the largest and finest Protestant Church west of the Mississippi outside of St. Louis. It will be of Gothic style of architecture, and including its projections will cover two lots, making 100 feet front by 117 deep. Its height from the ground to the ridge of the roof will be 96 feet, the front to be surmounted by an ornamental cross, 14 feet high. There will be two towers, one at each corner of the facade, the tallest of which will be 210 feet high, and the other 150 feet.

Mrs. Knox, wife of Rev. M. V. B. Knox, recently transferred from the Vermont to the Kansas Conference, has been elected to fill the chair of English Literature and Eloquence in Baker University, and has entered upon her work. Prof. Sweet, a graduate of Wesleyan University, Delaware, Ohio, has been elected to the Chair of Mathematics in the same institution, and is in his place hard at work.

Prof. J. A. Simpson, of the Kansas Conference, has accepted the Principalship of North Kansas Seminary, located at Circleville, Jackson Co. The school was opened Sept. 20, under very favorable auspices.

The new Methodist Episcopal Church at Wichita, has been completed, and was to be dedicated on the 20th of October.

The Methodists are taking subscriptions to build a new church at Neodesha; also at Armstrong.

## FAREWELL MISSIONARY MEETING.

One of the most stirring missionary gatherings ever held in the Church, occurred in the Bedford Street Church, New York, Monday evening, October 22, 1872, on the occasion of the departure of Rev. J. D. Brown, wife, and child; Rev. Fletcher B. Cherrington and wife; Rev. Brenton Hamline Hadley and wife, going out under the auspices of the Parent Society; and Miss Louisa E. Blackmer and Miss Lizzie Pultz, who sail under appointment from the Woman's Foreign Missionary Society. The ladies of the Woman's Foreign Missionary Society had provided a generous collation, of which several hundred persons partook. While awaiting the hour of beginning, Mrs. Thomas and Rev. Messrs. Waugh and Brown, of the India Mission, favored the audience with some delightful Hindustanee music.

The chair was occupied by Bishop Harris. On the platform were the President; on his right, Dr. Durbin and Bishop Janes; on the left, Dr. Ferris, pastor of the Church, Dr. S. F. Upham, of Boston, and Rev. Dr. Robinson, of Maine. Within the chancel were the outgoing missionary band, men and women. Dr. Waugh, Sisters Thomas and Messmore, of the India Mission, and Dr. and Mrs. Butler, formerly of that field.

After Bishop Harris announced the object of the meeting, devotional exercises were led by Rev. Drs. Upham and Robinson. Dr. Eddy then briefly but touchingly spoke of the importance of the occasion, and described the missionaries who were about to go forth; after which the Chairman introduced Rev. Messrs. Cherrington, Brenton, and Brown, the missionaries, who addressed the meeting. The concluding address was by Rev. Dr. Reid, who was introduced as the representative of the Woman's Foreign Missionary Society.

The General Mission Committee consists of the Bishops, the Corresponding Secretaries, the Treasurers, the following brethren appointed by the General Conference: Revs. S. Allen, of Maine; S. Meredith, of Troy; B. I. Ives, of Auburn; W. C. Pierce, of Ohio; L. F. Morgan, of Baltimore; J. M. Trimble, D. D., of Ohio; A. S. Lakin, of Alabama; S. Godfrey, of Indiana; J. D. Bachman, of Wisconsin; O. Gibson,

of San Francisco; J. Rothweiler, of Ohio; and the following members of the Board of Managers: Revs. O. H. Tiffany, D. D., H. B. Ridgeway, D. D., D. Wise, D. D., L. R. Dunn, M. D. C. Crawford, D. D., R. Pattison, D. D., and Messrs. John French, Stephen Crowell, G. I. Seney, C. B. Fisk, H. I. Baker, and Wm. Truslow.

The Committee meets at 805 Broadway, Thursday November 14, at 10 o'clock.

The Annual Election for officers and managers of the Missionary Society will take place on Monday afternoon, November 18, at 3 o'clock. DAVID TERRY, Rec. Sec'y.

## EDUCATIONAL.

DREW SEMINARY AND FEMALE COLLEGE.—The plans for the new building of the Drew Seminary and Female College are completed, says *The Methodist*.

The building is to be of stone, and constructed in the most substantial manner. The style is semi-gothic, resembling somewhat that which prevailed in England under the Tudors. The gables and window-projections in the roof are to be carried up in stone, the cornices are to be of stone, and the roof entirely of slate, so that nearly the entire surface which has exposure is stone, thus insuring the greatest durability. The length of the front is 400 feet, the depth of the centre is 235 feet, and of the transepts of the wings 80 feet. The central tower is 135 feet in height above the water table, and the tower for the observatory 145 feet. There are 175 dormitories, 11 lecture and recitation-rooms, 25 music-rooms, a chapel to accommodate an audience of six hundred, a studio and art gallery, rooms for cabinets, apparatus and library, offices, parlors, society-rooms, reading-rooms, etc., besides all the rooms for the domestic arrangements of the house.

The contract for mason-work, including excavation, drainage, stone, brick and iron work, has been awarded to Thaddeus R. Ganung, esq., of Carmel, than whom not a more reliable builder could have been selected. The contract price for this part of the work is about \$230,000.

Ground for the foundation was broken by Master Henry Clapp, who in the name of his grandfather, Mr. Drew, turned the first sod.

The work is to be commenced without delay, and the building is to be completed June 1, 1875. The architect, furnishing the plans and overseeing the work, is S. D. Hatch, esq., of New York, a gentleman of large experience in his profession.

With a design so grand, a site unsurpassed in the beauty of the surrounding scenery, and with ample means thus devoted to the noblest ends, Mr. Drew is about to build, in his native place, "a monument more enduring than brass, and loftier than the regal pyramids." We trust that he may live to see the consummation of this grandest of his enterprises, and lay the citizens of Carmel, the Church, and country under a still greater debt of gratitude for his liberal benefactions.

"The work," writes President Smith, "has already commenced, and will be pushed forward with vigor. The probable cost of buildings and furnishment, aside from endowment, is half a million. We are in the midst of a very interesting term, are full, and have been obliged to turn away several applicants for lack of room."

The New Hampshire Conference Seminary and Female College has had a very fair religious interest during the fall term. The major part of the students are religious, and the spirituality in these youthful Christians salutary upon unconverted students and the village. Some have sought Christ, and found Him. The internal work of the Seminary is very satisfactory. There are sixteen local preachers who constitute a theological class, whose work, as such, will bring them into much better preparation for the Boston Theological Seminary, Middletown University, or the pulpit, whichever may be the next step. This class is a savor of life and religious power.

## NEWS ITEMS OF THE WEEK.

The wife of Horace Greeley died in New York 30th ult.

Permission has been given the Princess Clothilde by President Thiers to remain in France, if she so desires.

The Secretary of the Interior has directed an investigation in regard to the burning of the steamship Missouri.

The decrease of the public debt during the month of October was \$5,228,417.32.

The river Rhone in France has overflowed its banks, but not much damage has yet been done.

The steamer Victor, running between New York and New Orleans, has been wrecked, together with her cargo. The total loss is \$250,000.

The Prussian diet was dissolved November 1, the upper house rejecting the country reform bill by a vote of 145 to 18. Elections will be held at once for a new diet to meet November 12.

A gang of Texan outlaws made a raid on a Mexican town across the Rio Grande, for the purpose of plunder, and meeting with opposition, they murdered several Mexicans and burned all the houses in the place.

The horse disease is yet unabated in Boston and vicinity. The interruption to business and travel is growing to be a very serious calamity. Quite a large number of horses are dying. In New York the evil is even worse.

The overflow of the river Po continues. Fearful havoc has been done in the provinces of Mantua and Ferrara. In the latter forty thousand persons have been made homeless. Much is doing for the relief of the sufferers.

The first enforcement of the new licensing law, requiring drinking saloons in Liverpool, England, to close at nine o'clock on Sunday nights, caused considerable disorder and demonstrations of indignation on the part of the frequenters of those places.

Steamship Missouri, Captain Curtis, which left New York October 17, for Havana and Nassau, was burned off Abaco. It is reported that over eighty lives were lost, including the captain and crew. Only twelve persons are supposed to be saved.

The grand torchlight procession of Tanners and similar organizations in Boston, on the evening of October 30, was one of the largest and most brilliant of the parades which have marked the political history of the State. About twelve thousand uniformed torch-bearers were in line, and the citizens generally participated in the demonstration by illuminating their residences and cheering the column on the march.

# THE FIRST SCHOOL IN THE METHODIST CHURCH AND TWO GREAT MEN.

(Continued.)

BY THEODORE L. FLOOD.

Now go down through Newmarket village, where the old Methodist church still stands that was built by John Brodhead forty-four years ago. Wend your way along the side of Piscataqua River, that flows down towards the sea, and empties into it, and about eight miles will bring you out on a point of land, beautified with broad fields, clumps of woods, a house and barn. Everything possesses the air of a pleasant home looking down on the river with its tide that ebbs and flows with the ocean's waves. This is the home of the famous Rev. John Adams, or as he is more commonly called *Reformation* John Adams. This title was conferred upon him by the people. Wherever he went a revival of spiritual religion followed. Many who knew him well, and observed his successes, think that there were more souls converted under his labors, and that he baptized more people in the Church, and that he is the spiritual father of more Methodist ministers than any other one man in the whole history of Methodism in New Hampshire, if not in New England. He has been dead twenty-one years, and his body is interred in a tomb built near the centre of a field but a short distance from the house. A heavy granite monument stands above it, with ADAMS cut in large raised letters, as the only inscription it bears. It is rich, elegant, and in the old Virginia style, and the thousand dollars it cost is a worthy tribute for a surviving family to pay such a husband and father.

Reformation John Adams is of a royal family, closely connected with John Quincy Adams, and born in this line just across the river from the present homestead. He selected his lands, and built his house in sight of the rock from whence he was hewn. He was one of those eccentric men that marked early Methodism in almost every section of the country, and a worthy sample of a worthy type. Unlike his friend John Brodhead, in natural gifts, temper of soul, style of preaching, and social manners, he accomplished a work of his own, and left a peculiar fame. His own son has written his life, but it was too elaborate in preparation. The first volume appeared a number of years ago. The second has never been put to press.

He was a pioneer among unruly men who disturbed the peace at quarterly and camp-meetings, and always proved equal to the emergencies of the occasion, frequently leading the haters of religion to Christ to obtain it. It is believed by his son, who lived with him at the time, that from this class of rough men he received the stroke that laid him in the tomb. A small company of rowdies left Newmarket in a boat, sailed down the river, and stopped at the Adams farm. They went into the garden near the house, to trees loaded with choice fruit, and commenced robbing them. John Adams went to them, and forbade the intrusion. They assaulted him for the reproof, and one of the number struck him a severe blow in the back, which felled him to the ground. From that hour his afflictions which proved fatal were dated. He died a Christian death a few weeks after the assault, while the wretched man who struck the foul blow went untouched by the hand of justice.

His widow still survives him; she is a large, healthy-looking, energetic woman, about seventy-five years old; a Methodist of the oldest stamp, who can exhort after a sermon, or shout amen, or shake hands as vigorously as any Methodist of her early days. Her reminiscences of early customs in the Church, of conflicts past, and victories won, are told to a willing hearer in her own home with spiritual power, and a thrilling eloquence. Her secluded home, and her love for its quiet, and the grandchildren, keep her from mingling much in society, though she frequently rides six miles in an open buggy to attend preaching on the Sabbath, in the Newmarket church, of which she is a worthy member. These elect ladies of our New Hampshire Zion are outliving their husbands by a number of years; they have witnessed great changes wrought in their Church, their families, and their own lives. They are connecting links between Methodism of the earliest days in this region of country, and the Methodism of the present. As in all that is human when compared with the spiritual, so here Zion must increase, but they must decrease. And the end of all things is drawing near.

## A WAY NOTE.

In Cranston, Rhode Island, nearly southwest from Providence, and about a dozen miles from it, the family mansion of the Lippitts is still standing. This was a favorite resting-place of Bishop Asbury when on his eastern tours. Being in a retired agricultural neighborhood, the tired evangelist greatly enjoyed the liberal hospitality of this quiet, but aristocratic home. Col. Christopher Lippitt, his devoted friend and admirer, was never weary of entertaining Asbury, and,

subsequently, his collaborators. Being of the best blood of the old Rhode Island families, descended from one of the first settlers of the State, and himself one of the most honored officers of the Rhode Island troops in the Revolution, his house was the resort of eminent men in the councils of State, as well as of the leaders of Methodism, of whom he became an attached patron. He so loved Methodism that he built a church for its services near his own house, which was retained as a church until within a few years, and still stands, though converted to other uses, the growth of adjacent villages, and multiplication of churches having long since made it impracticable to maintain religious services at the old place.

Mr. William Lippitt, son of the Colonel, has recently deceased at an advanced age. He occupied the homestead until his decease, and retained many of the habits and traditions of his father. A writer in the *Providence Journal*, says: "The influence of the conversation of his father's visitors in the formation of Mr. Lippitt's character was perceptible in every day's duties and actions his life throughout." It was always a pleasure to him to receive the visits of Methodist ministers. He did not allow his acquaintance with the affairs of the denomination to become stale, as was evinced by his attentive reading of *ZION'S HERALD* to the end of his life.

With the departure of Mr. Lippitt, the place, now historic in Rhode Island Methodism, loses somewhat of the association it has had with our work, as it passes to those of another name. Situated a short distance from the residence of the late Gov. Harris, it may be easily reached by the antiquarian in looking up the materials of Methodist history. It is for the purpose of stirring up the pure minds of the present generation of Methodists, by way of remembrance of a place where the pioneer Bishop used to take his "vacations" of a day or two at a time, that the death of Mr. William Lippitt has been taken as the occasion of writing these notes.

"Mr. Froude," says *Harper's Weekly*, "is receiving many attentions from the better portion of our townsfolk. He says: 'Shortly before I left England the Chancellor of the Exchequer said to me, jokingly, "It's no good your attempting to lecture on the subject, for you are sure to tell the truth, and that's always unpopular." I have lived in Ireland for thirty years, and am deeply attached to the country and its people; and although Pat abuses me, still we are the best of friends, and I have never had a quarrel with an Irishman in my life. I have not made much mention of the Irish saints, my lecture being historical simply.' In appearance Mr. Froude is tall and handsome, being some fifty years of age. He has a wonderfully gentle and musical voice. His face is pleasant, being ornamented with a bright pair of gray eyes."

## Obituaries.

Rev. ONESIPHORUS ROBBINS, of Providence Conference, died at East Woodstock, Conn., the 9th of last April. Within a few days papers have been placed in my hands, with the request that I would write this obituary. Brother Robbins for more than twenty years had been laid aside, through ill health; and in the seclusion of a country village, had become comparatively unknown beyond narrow limits. But there his mature Christian character manifested itself to his neighbors and friends amid the infirmities of old age, life's sorrows, and straitened pecuniary circumstances. He gained the respect and high regard of all around him, and his memory is reverently cherished by affectionate hearts.

Brother Robbins was born in Harvard, Mass., in 1792. In early manhood he left home, and resided, first at Sterling, Mass.; then at Middlebury, Vt.; and subsequently in South Carolina. During this period he gave his heart to God, and connected himself with our Church, and became noticeable for his consistent and zealous piety, and activity in the cause of Christ. Impressed with the divine call, he devoted himself to the work of the ministry, and joined the New England Conference in 1826, and was stationed at Harwick, R. I.; next year to Thompson, where he remained three years, one year being supernumerary; in 1831, Portsmouth, R. I.; in 1832, superannuate; 1833, supernumerary at Marlboro', Mass.; 1834, Brookfield and Leicester; 1835-36, Pelham; 1837, Blandford; 1838, Fairhaven (now Acushnet); 1839-40, Holmes Hole; 1841 (in Providence Conference), to Palmouth; 1842-43, Eastham; 1844, Chatham; 1845, Marshfield; 1846, Hull; 1847, Cohasset; 1848, Marston's Mills; 1849, Truro. In 1850 he became superannuated, and so remained till his death.

In the first year of my ministry I formed the acquaintance of Brother Robbins, and was associated with him in some ministerial labors. I was much impressed with his genial spirit, fervent yet unostentatious piety, and his kindly interest in his younger brother. Avoiding carefully all semblance of paternal patronizing, he gave me his sympathy, and unobtrusively the aid of his observation and experience. He drew my heart to himself by the grace of the true Christian gentleman, and a transparently loving life. The savor of our brief association has ever remained. Subsequently I saw him but seldom, my fields of labor being removed from his vicinity. At his funeral, Rev. E. H. Pratt, a Congregationalist minister of Woodstock, who participated in the exercises, and was intimately acquainted with him in his last years, testified to his Christian life, especially referring to the submission with which he endured his long, compulsory retirement from ministerial duties; always peaceful, content, and trustful. His last sickness was very brief. From the weakness of a debilitated constitution of fourscore, a few days of pressing suffering abstracted the small remnant of physical energy, and our brother slept. He knew the end had come, and the triumph was complete. He sought Christ in early manhood, preached Him till past his prime, evinced His power to save and sustain in life's decline, was sustained by Him in dying, and now lives with Him in immortal life. Amen! so, Lord, let thy servants live and die.

Thompson, Conn., Oct. 24, 1872

SAMUEL FOX.

IRA DENSMORE died in Lowell, May 15.

He was trustee and steward of St. Paul's Church. He was born in Chelsea, Vt.; was converted at 18, under Rev. E. Scott, and joined the Methodist Episcopal Church. To the influence of Brother Scott he owes much of that sweetness that distinguished his spirit. With him religion was a principle. Constancy and faithfulness were his marked characteristics. He was kind, considerate, judicious, and succeeded in strongly attaching to himself all who labored under him during the twenty-eight years he was engaged—mostly as overseer—by the Middlesex Corporation. In the position of Sunday-school teacher he served the Church for thirty years. He was an ardent lover of the school, and a thorough Biblical scholar, having a natural adaptation to teaching. He never came to his class unprepared. The summons of death he cheerfully obeyed; was entirely resigned to the will of God during his entire sickness. When alarming symptoms appeared, he had no fear for the result. "Christ"—he declared, at his departure—"Christ is my personal Saviour." When unable to speak, he was asked, "Is Christ still precious to you?" He nodded "Yes," and passed on to his reward. T. B. S.

Died, at Annisquam, Cape Ann, May 9, ELLEN A. MOORE, aged 35 years.

Sister Moore experienced religion some two years since, and joined the Church at Bay View. She was a quiet, unpretending woman, faithful at home and in the Church. After a lingering illness, which she bore with great patience and resignation, she passed away, in joyful expectation of another and better life. A. SANDERSON.

Died, in Oxford, Mass., July 1, 1872, LAMENT B. CORBIN, aged 58 years and 10 months.

Though a sufferer for many years, and evidently approaching his end, he passed away very suddenly at last. He was out on the Sabbath, and the next day expired. By his removal the town has lost a public-spirited and esteemed citizen; the business community a successful manufacturer; the Church an able and liberal supporter; and his family an affectionate and beloved husband and brother. He commenced business without capital; but by industry, economy, superior workmanship, honorable dealing, and generosity, he accumulated wealth. Of this, he devoted a bountiful portion to charity and religion.

He was converted, and united with the Methodist Episcopal Church in 1838, under the ministry of Father Tucker. He loved our Zion; was a trustee and steward, and an active member, until physically disabled. He delighted in the services of the sanctuary, and was constantly there until the Sabbath previous to his departure. We deeply feel our great bereavement, but distrust not the Providence that afflicts us. May it be sanctified to every stricken heart. F. Oxford, October, 1872.

JOHN FITZPATRICK, of Newcastle, Me., passed from a bed of suffering to the Christian's rest, Aug. 1, aged 39 years and 3 months.

In 1839 he experienced religion, and joined the Methodist Episcopal Church. As a citizen, he was true; as a neighbor, kind, and ever ready to assist others; as a husband, faithful and affectionate. By the community in which he lived, he was highly esteemed; in the home circle, greatly beloved. A few hours before his departure he said to his pastor, "All is bright and glorious; I have no fear of death; I am sure of heaven."

The long, weary march is ended, the last battle fought, and the victory won. Thus we thought, as on the morning of August 2, a few hours after the final conflict, we quietly viewed that brow upon which ninety-four years had set their seal. Peacefully as the shades of night were departing, JAMES STEVENS, sr., of Alna, Me., passed into the light of eternity.

Under the labors of Rev. John Young, of precious memory, he gave his heart to God, and united with the Methodist Episcopal Church in 1828, of which he remained an acceptable member until the great Pastor of souls transferred him to the Church triumphant. His companion, with whom he had lived seventy years, yet lingers, quietly waiting, and joyfully anticipating a reunion in that clime where immortal youth shall be theirs.

On the 7th of September the family of Brother Thomas Wiseman, of Newcastle, Me., was for the first time invaded by the conqueror, Death. GRACEY L., the youngest of seven children, fell a victim to that ruthless destroyer, consumption. A life of but 22 years and 2 months was granted her.

Four years since, in humble penitence at the foot of the cross, she found pardon, and was received into the Church by Rev. C. L. Haskell. During the last weeks of her illness she enjoyed much of the divine Presence. A little before she expired, she requested her sisters to sing, "There are angels hovering round," etc. Presently she said, "I see the angels," and then immediately with rapture, exclaimed, "Jesus has come for me. O how lovely!" And thus she passed from the embrace of friends on earth, to be with Jesus. G. G. W.

LOUISA ELIZABETH LELAND, wife of Brother Moses Leland, died in Hubbardston, Sept. 9, 1872, aged 27 years and 10 months.

Sister Leland's pure life and peaceful death eminently illustrate the blessedness of early piety, of which she was a bright example from the age of 12 years. It invested her amiable disposition with a sweet lustre as a daughter, sister, wife, mother, and friend, and made her true and reliable to the interests and trusts of the Church. Always appreciating the fellowship and sympathy she shared, especially during her long sickness, yet when assured that she could remain but a short time, and would be sadly missed, she replied, "Your loss will be my gain." T. B. TREADWELL.

Hubbardston, Oct. 25.

Died, in Vineland, N. J., Sept. 12, LORUHANNAH, wife of James Trask, aged 59 years and 8 months.

This sister belonged in Kenduskeag, Me., went to Vineland for her health, and died at the residence of Brother A. C. Cotton. She professed faith in Christ in early life, and walked and talked with God for many years. The last of her life was much broken with sickness or disease, and she entertained some erroneous notions; but always lived in hope of heaven, and died in full expectation of living with the angels.

East Orrington, Me.

A. C. COTTON.

Died, in Bangor, Sept. 14, Mrs. DELIA M., daughter of David Godfrey, of Orrington, and wife of J. M. Sullivan, of Bangor, aged 28 years.

Sister Sullivan filled well the relations of wife and mother, of daughter and sister. As a Christian her deportment was exemplary, and her disposition retiring; but, as is often the case with such, God revealed Himself to her more tenderly as her strength failed, and her departure was both peaceful and triumphant. A. PRINCE.

Bangor, Oct. 14, 1872.

EBEN BLUNT died in Bristol, Me., Sept. 10, 1872, aged 72 years.

His end was sudden, though he said, "I am not afraid to die." Among his last words he said, "I am going home." He paused a moment, and said, "I am going to heaven." The last day he lived he attended church three times. At the opening of the third service, he prayed earnestly for the Church of his choice. He was an active steward in the Church. Bristol, Me., Oct. 23, 1872. J. B. BEAN.

CORRECTION.—In the obituary notices in the *HERALD* of Oct. 17, it was stated that Brother and Sister Peebles died in Granville, Vt. This was a mistake; they died in Granville, Meas.

## BRAIN CIRCULATION DURING SLEEP.

The relations existing between the phenomena of circulation in the brain and the functional activity of that organ have long remained obscure, owing to mistaken ideas of the conditions of sleep, which is rightly considered the state of rest of the cerebral organ. The ancients supposed that sleep resulted from compression exerted on the brain by the blood when its circulation declined. They imagined that this pressure was chiefly exerted at the back part of the head, at the point where the veined folds of the dura mater unite in a common confluent, which is still called the *torcular or compress of Herophilus*, from the name of the anatomist who first described it. These conjectural explanations have been handed down to us; and it is only of late years that experiment has succeeded in proving their falsity. In fact, it has been shown by direct experiment that, during sleep, the brain, instead of being congested, is on the contrary pale and bloodless; while in a state of wakefulness the circulation becoming more active, provokes a flow of blood proportioned to the intensity of cerebral activity. In this respect natural sleep and the anæsthetic sleep of chloroform are alike; in both cases, the brain, sunk into rest or inactivity, presents the same paleness and relative bloodlessness.

The experiment is made in this manner: A part of the bony covering of an animal's skull is carefully removed, and the brain laid bare so as to study the circulation at the surface of this organ. Then chloroform is administered to produce insensibility. In the first exciting stage of the action of the chloroform, the brain is observed to grow congested, and to lap over at the edges; but as soon as the stage of anæsthetic sleep is reached, the substance of the brain sinks in and grows paler, presenting a languid movement of capillary circulation, which lasts as long as the state of sleep or cerebral rest continues. For the study of the brain in natural sleep a circular trepan is made on a dog's head, and the piece of bone removed is replaced by a watch-glass carefully adjusted to the exact opening, so as to prevent the irritating action of the air. The animals subjected to the operation survive it, and observations on their brain through this sort of window, while awake and when asleep, prove that when the dog is asleep the brain is always paler, and that a fresh afflux of blood is regularly noticed on his awaking, when the functions of the brain resume their activity.

Facts analogous to those observed in animals have been studied directly in the human brain. Upon a person injured by a frightful railroad accident, the effect of a considerable loss of brain-substance was examined. The brain was visible over a surface of three by six inches. The patient suffered frequent and severe attacks of epilepsy and coma, during which the brain invariably expanded. Sleep succeeded these attacks, and the cerebral hernia gradually subsided. When the patient awoke, the brain again projected and rose to the level of the surface of the external bony table. In the case of another person injured in consequence of a fracture of the skull, the cerebral circulation was studied during the administration of anæsthetics. With the first inhalations, the surface of the brain became branched and filled with blood; the flow of blood and throbbing of the brain increased, and then, at the instant of sleep, its surface subsided by degrees below the opening, while at the same time growing relatively pale and bloodless.

Briefly, then, the brain is governed by the common law that controls blood-circulation in all the organs. By virtue of this law, when the organs are at rest, and their action suspended, the circulation in them grows languid; and it increases, on the contrary, as soon as activity is resumed. The brain, I repeat, is no exception to this general law, as had been supposed, for it is now demonstrated that the state of sleep coincides not with congestion, but, on the contrary, with bloodlessness of the brain. — CLAUDE BERNARD, in *Popular Science Monthly* for November.

## The Markets.

## BRIGHTON CATTLE MARKET.

Weekly receipt of Cattle, Sheep, and Swine.  
Cattle, 2,657; Sheep and Lambs, 5,294; Swine, 10,670; number of Western Cattle, 1,325; Eastern, 57; Working Oxen, Cows and Northern Cattle, 725. Cattle left over from last week, 000.  
Prices of Beef Cattle: 10 hundred pounds live weight—Extra, \$5.00; first quality, \$4.50; second quality, \$4.00; third quality, \$3.50; poorest grades of coarse Oxen, Bulls, etc., \$2.50 to \$3.00. Nearly all the Beef Cattle are sold by the pound live weight.  
Brighton Hides—0 @ 9¢, per lb.  
Brighton Tallow—6 @ 6¢, per lb.  
Country Skins—c @ 1¢, each.

Hides—@ 9¢, per lb. for country.  
Tallow—6 @ 6¢, per lb. for country.  
Sheep Skins—10 @ 1¢, each.  
Wool Sheep Skins, \$2.00 @ 4.25 each.  
Sheared Sheep Skins—50 cents each.  
Dairy Skins—75 cts. @ \$1.00 each.  
Lamb Skins—\$1.00 @ 1.25 each.  
Working Oxen—On account of the horse disease which is now raging throughout the country, the demand for Workers has been active, and the supply in Market was larger than it has been in any one week before this season. We quote sales at \$220, 200, 180, 172, 145 @ 120. The trade for Working Oxen, especially those from Maine, did not open so well as drovers expected, many pairs having been brought in and disposed of on the last of the week.

Store Cattle. Yearlings, \$10 @ 15.00; 2-year olds, \$15.00 @ 20.00; 3-year olds, \$20.00 @ 25.00 head. Nearly all the small Cattle that are in a fair condition are bought up to slaughter; prices depend much upon their value for Beef.  
Milk Cows. Extra, \$55 @ 60; ordinary, 20 @ 50; Store Cows, \$15 @ 50 head, or much according to their value for Beef. Most of the Cows offered in Market for sale are of a common grade.  
Sheep and Lambs. From the West there was a fair supply. Western Sheep cost, delivered at Brighton, 75 @ 75 cts. and Lambs from 75 @ 85 cts. and mostly owned by butchers. From the North the supply was not so large as one week ago, and prices obtained were not any better than those of last market.

Swine. Store Pigs—wholesale, 6 @ — cents # 3; retail, — @ — cts. # 4. Columbia Pigs—wholesale, — @ — cts.; retail, — @ — cts. Fat Hogs—19,000 @ Market. Price 5 1/2 @ 6 cts. # 3.  
REMARKS.—On account of the breaking down of the bridge at Huntington, by which several car loads of Cattle were killed and badly damaged, the larger portion of Western Cattle were detained, not arriving in time. Prices for Beef Cattle remain unchanged. The quality of those from the West were full as good as those of one week ago. The trade has been rather inactive, and butchers have not bought so freely as they would have done if they had been sure that they could get their Beef to Market. Many of the butchers bought Working Oxen to do their marketing with, until their horses recovered from the disease which has prevailed so extensively.

## Commercial.

## BOSTON MARKET.

## WHOLESALE PRICES.

November 2, 1872.

GOLD—@ 1.13 1/2.  
FLOUR.—Superfine, \$5.00 @ \$6.00; extra, \$6.50 @ \$7.00; Michigan, \$5.00 @ 5.50; St. Louis, \$5.00 @ \$12.50; Southern Flour, \$7.00 @ 12.00.  
CORN—Western Yellow, 72 @ 75 cents; Western Mixed, 70 @ 72 cts. bushel.  
OATS.—41 @ 50 cts. bushel.  
RYE.—85 @ 90 cts. per bushel.  
SHORTS—00.00 @ \$23.00 per ton.  
FINE FEED—\$24.00 @ 25.00 per ton.  
SEED.—Timothy, Herd's Grass, \$3.50 @ \$4.00; Red Top, \$4.25 @ 0.00 per sack; R. I. Bent, \$2.00 @ 2.50 per bushel; Clover, 11 @ 12 cts. per lb.  
BUTTER.—20 @ 22 cts.  
CHEESE.—Factory, 15¢ @ 15 1/2¢; Dairy, 8 @ 10 cts.  
EGGS.—00 @ 22 cents per doz.  
HAY.—Eastern pressed \$20.00 @ 28.00 per ton.  
POTATOES.—\$2.25 @ 0.00 per bbl.  
SWEET POTATOES.—\$2.50 @ 0.00 per barrel.  
PORK.—\$19.00 @ 20.00; Lard, 9 1/2 @ 10 cts.; Ham 14 cts.  
BRETS.—75 @ 90 cts. bushel.  
ONIONS.—\$2.50 @ 0.00 per bbl.  
POULTRY.—18 @ 25 cts. # 3.  
CARROTS.—\$0.00 @ 75 cts. bushel.  
TURNIPS.—\$0.00 @ 0.75 per bushel.  
CABBAGE.—\$10.00 @ 15.00 per hundred.  
MALLOW SQUASH.—\$2.00 @ 0.00 per cwt.  
HUBBARD SQUASH.—\$2.00 per cwt.  
BRANS.—Extra No. 1, \$4.00 @ 0.00; medium, \$2.50 @ 0.00 bush; common, \$0.00 @ 0.00.  
LEMONS.—\$3.00 @ 5.00 per box.  
ORANGES.—\$0.00 @ 0.00 per box.  
APPLES.—\$1.50 @ 2.75 per bbl.  
CRANBERRIES.—\$0.00 @ 12.00 per bbl.  
QUINCES.—\$0.00 @ 12.00 per bbl.  
REMARKS.—Very little doing in Flour. All kinds of Provisions seem to be at a stand still, there being not any chance of moving from depots. The horse disemper continues to prevail, producing almost a stagnation of business.

## Money Letters Received to Oct. 19.

E B Bailey, A N Bodfish, J M Bean, S M Bamforth, S Beedle, M Beale, B Battles, L A Barrett, C A Crescy, G R Canney, H E Crocker, D Clark, G W Dorn, B Dyer, F M Dunham, M Dwight, G F Eaton, W Farr, W M Ferguson, S Greene, L Grant, B H Gager, L Holman, S R Howland, J A Horthorn, C L Huffer, P Hawkes, A L Kendall, W W Keays, J Keogan, S Kelley, O Kenney, F T Lovett, J C Jackson, W V Morrison, M D Mathews, T Nichols, R Newhall, J Oldham, M G Prescott, L W Prescott, R Priddy, J B Perry, S Rich, S Roy, S F Strout, O W Scott, F L Strickland, C Spaulding, J W Swan, W Smith, J W Smith, W K Thurber, J S Thomas, T J True, J K Wagner, G L Westgate, P Wallingford, W Wells, G F Wells, C W Wilder.

## Money Letters Received from Oct. 19 to Oct. 26.

A Anderson, W M Ayres, O W Adams, L D Barrows, B B Bridge, A F Baxter, I M Bidwell, A N Bodfish, E Buck, C B Bease, M A Bartlett, J E Budden, N Bunnell, L A Bosworth, M C Beale, Z E Baker, M C Chapin, J W H Cronwell, G Canham, J Colby, S H Clapp, J Cobb, G C Cram, N G Carver, R S Dixon, H Davis, W F Farrington, B Furber, W H Foster, J H Fellows, E Gilmore, J R Goodwin, J Gibson, H Harman, G Howland, 2d, P Hinzler, L H Haynes, A Hull, H M Ingham, G W Kenney, A L Kendall, H B Mitchell, J R Masterman, E Martin, J Mitchell, C H Mann, M A Morse, W Myers, C Munger, J W Malcom, D Mayhew, J Oldham, R Povey, A W Pottle, L W Prescott, C A Parmenter, G R Palmer, C Pettengill, S Ranks, J W Robinson, J F Sheffield, G De B Stoddard, T G Stickney, R Sanderson, H R Sylvester, E A Smith, Z B Stone, S Tyrie, A E Thompson, J Williams, N Webb, N S Whitney, G L Westgate, E E Wilkins, N T Whitaker, J J Woodbury.

## Methodist Book Depository.

## Money Letters Received from Oct. 12 to Oct. 19.

H B Abbott, J J Allen, M C Beale, 2, A L Bartlett, J W Benn, W P Beckner, A N Bodfish, M C Chapin, M F Cobb, G G Chaplin, J E Chamberlin, J Crehore, C E Cabot, Chas Collins, S B Carrier, A E Dutton, R S

Dixon, W W Ellis, E C Ewins, J A Foster, B Foster, C H Freeman, E Folson, D N Farrand, R Flag, D Godfrey, Jr, N T Graves, C H Glazier, J F Hastings, A C Howe, John Haslam, W Haskell, J H H Hawitt, A M Morse, D Ligonitis, C H King, Geo E Lee, N J Merrill, H Mescham, B A Miller, P E Norton, A W Nicolson, Thos Newhall, J H Nutting, J H Peck, L Parker, O Pitts, 2, F H Park, Edward Prickett, A S Putnam, Wm B Perkins, C H Reed, S J Robinson, J M Richardson, J B Spencer, D W Sawyer, J W Smith, T J True, T B Treadwell, I J Tucker, B C Wentworth, M F Wiley, H O Williams, A Woodward, Thos Wilson.

## Money Letters Received from Oct. 19 to Oct. 26.

M Adams, A T Abbott, J F Almy, D A Archer, S T Birmingham, M L Barnes, A Baylies, B B Beardsley, H N Brown, S D Burgess, H B Bartlett, G M Carpenter, Jr, F C Clark, Cheney & Clapp, J W Cole, D Church, H S Dorr, M F Dennis, Geo W Dow, H W Dearborn, S S Dudley, H A Fildes, H C Farrar, W M Fuller, L C Field, F A Gordon, L E Gordon, D Holden, W H Heath, J M Hale, J Haslam, H W Hallett, Amos Hale, J W Hall, T Hill, J Hawes, Geo W Hubbard, J H James, D A Jordan, J Lawrence, George Legg, Geo H Lovejoy, C K Lunt, E Martin, J N Marsh, H B Mitchell, H Moore, C A Morgan, J A Morison, E D Marsh, L P Moore, Geo W Norris, A H Potter, S N Philbrick, M A Parish, R S Rust, C H Reed, F H Richardson, P P Ray, Asa Randall, M H Rix, G R Robbins, A R Sylvester, Chas F Severance, J S Staples, Thos Smith, L C Stevens, C Spaulding, E H Thompson, A Tinker, A M Wheeler, C E Wyman, Geo A Woodruff, H R Westervelt.

J. P. MAGNAN, Agent, 28 Bromfield St., Boston.

## Marriages.

In this city, Oct. 2, by Rev. Daniel Steele, Michael Collins, Jr., to Miss Susan A. Sargent; Oct. 1, John H. Melvin to Mrs. Sarah J. Flory, all of Boston.  
Oct. 17, by Rev. V. M. Simons, Benjamin Thomas to Mrs. Harriet F. Knights, both of this city.  
Oct. 19, by Rev. L. E. Bates, Jacob G. Carpenter to Miss Mary G. Benson, both of Charlestown.  
Sept. 26, by Rev. J. A. Ames, James O. Holbrook to Miss Frances A. Cross, both of Boston.  
Oct. 17, by Rev. J. E. Rieley, Eugene F. Danbar, of Charlestown, to Esther A. Robbins, of South Boston.  
Oct. 18, by Rev. J. Scott, Albert H. Briggs to Mary L. Richards, both of Boston.  
In East Boston, Oct. 22, by Rev. M. H. A. Evans, half brother, and Rev. N. B. Flak, brother of the bride, Alfred G. Fuller, of Seymour, Ottagama Co., Wisconsin, to Mary A. Flak, of Abbotsford, Quebec, Canada. (No cards.)  
In Charlestown, Oct. 23, by Rev. John W. Lee, Cyrus C. Hewes, of Newtonville, to Mrs. Anna H. Smith, of Charlestown.

In the Methodist Episcopal Church, Winthrop, Oct. 16, by Rev. H. C. Dunham, George F. Payne to Miss Ella S. Fay, both of Winthrop.  
In Chelsea, Sept. 29, by Rev. L. B. Bates, William Towle, of Boston, to Miss Mary A. E. Proctor, of Chelsea; Oct. 2, at the Parsonage of the Mt. Bellingham Church, John A. Williams, of Taunton, to Miss Annie E. Phillips, of Dighton; Oct. 8, Davis Norton to Miss Sarah E. Hackett, both of Taunton; Oct. 12, Charles W. Rollins to Miss Elizabeth E. Webber, both of Lynn.  
In Chelsea, Sept. 29, by Rev. Geo. Sutherland, James U. Pratt to Miss Clara U. Noble; William A. Griffith to Miss Susan Phelps, both of Chelsea.  
In East Cambridge, Oct. 8, by Rev. W. P. Ray, Antonio R. Oliver to Mary Flanders, of Cambridge.  
In Townsend, April 16, by Rev. E. Barlingham, Benj. B. Willoughby to Mrs. Lizette M. Taylor, both of Townsend; May 4, at the Parsonage, Wm. P. Lawrence to Mrs. Nettie Campbell, both of Townsend; at the Parsonage, June 22, Edson F. Nutting to Miss Kate Elliott, both of Mason, N. H.; July 3, Charles A. Wright, of Townsend, to Miss Louisa J. Burgess, of Brookline, N. H.; Oct. 2, at the Parsonage, Joel Jenkins, of Townsend, to Mrs. Eunice E. Wise, of Fitchburg, Mass.

In Westfield, by Rev. J. S. Barrows, Isaac H. Lockwood to Celia Vay, both of Westfield, Conn.; James H. Main to Sarah Jane Du Bois, both of Westfield; Frank E. Walton to Jennie A. Brooks, both of Holyoke; Benjamin E. Tryon to Margaret M. J. Briscoe, both of Granville; Joseph Champagne to Rosalie Moran, both of Westfield.  
In Marion, Oct. 24, by Rev. J. B. Washburn, Charles G. Faber, of New Bedford, to Miss Louisa M. Faunce, of Marion.  
In North Dighton, Sept. 21, by Rev. G. W. Ballou, Frank A. Mitchell to Ida M. Horton, all of North Dighton.

In Gardner, Sept. 11, by Rev. W. M. Hubbard, Chas. E. Wright to Mattie M. Hill; S. James D. Nolan to Jane Gould; Oct. 2, David H. Porterfield to Ella A. Jackson, all of Gardner.  
In Highlandville, Sept. 24, by Rev. S. H. Noon, William W. Wray to Miss Mary Ann Holmes; James M. Lee to Miss Hannah M. Shaw, all of Needham.  
In Wilbraham, Sept. 6, by Rev. C. H. Vinton, Ransom S. Burr to Miss Nancy L. Palmer, both of Wilbraham; Oct. 1, Otto H. Chapin, of Amherst, to Mrs. Jane E. Bradway, of Wilbraham.

In Uxbridge, Aug. 14, by Rev. E. A. Howard, Ezra Dixon, of Manchester, N. H., to Anna Preston, of Uxbridge.

In West Medway, Sept. 15, by Rev. W. Merrill, John Tyler Greenwood to Alice Elizabeth Campbell, both of West Medway.

In Ipswich, Sept. 26, by Rev. C. H. Hanford, John M. Caldwell to Miss Sarah B. Hills, both of Ipswich.

In Chicopee, Sept. 7, by Rev. Daniel Richards, Thomas E. Parsons to Mrs. Zilpha Young; Sept. 12, Daniel C. Loveridge to Mrs. Mary Lamson.

In Reading, Oct. 1, by Rev. Dr. Barrows, Robert Bowser to Miss Mary Frances Badger, all of Reading.

In Marlborough, July 30, by Rev. W. D. Bridge, Edward H. Foster to Ella Maria Merrill, of Marlborough; Aug. 28, Charles Proud, of Boston, to Miss Olive Dunn, of Marlborough; Sept. 1, Benjamin Dullier to Miss Caroline Miller, both of Marlborough; Sept. 2, Thomas F. White, Jr. to Miss Mary E. Shepard, both of Marlborough; Sept. 12, Thomas H. Alderson to Miss Mary C. Bartlett, both of Marlborough; Sept. 18, George W. Shepard to Miss Abbie Hooper, both of Marlborough.

In Somerset, by Rev. O. H. Fernald, George M. D. Spaulding, of Providence, to Miss Clara A. Beckwith, of Somerset, daughter of the late Ira L. Beckwith, of Providence.

In Saxtonville, Sept. 16, by Rev. F. T. George, Beaumont Taylor to Mrs. Elizabeth W. Tuttle, all of Saxtonville.

In the Methodist Church on Cross Hill, Vassalboro', Me., Sept. 15, by Rev. M. D. Miller, Charles B. Haley, of Cambridgeport, Mass., to Miss Emma V. Austin, of Cross Hill, Me.

In Sheepscot Bridge, Me., Sept. 30, by Rev. G. G. Winslow, John P. West to Miss Rosie E. Jackson, both of Wiscasset, Me.

In Pittsford, Sept. 26, by Rev. J. N. Marsh, Carlottin J. Palmer to Miss Ella A. Bangs, both of Pittsford, Me.

## Deaths.

In Somerville, Oct. 6, Mildred, infant daughter of John H. and Mary D. Ricker.

At Westport Falls, Sept. 27, Oliver Soule, aged 54 years; Oct. 13, Daniel E. Brown, aged 56 years.

In Mountbore, N. H., Sept. 27, John S. Gilman, aged 65 years.

In West Waterville, Me., Oct. 19, Mrs. Lucy A. Holmes, wife of Dr. M. H. Holmes, aged 56 years and 6 months.

In Cornish, Me., Sept. 2, Lizzie May, only daughter of Rev. E. F. and Lizzie Pease, aged 6 months and 13 days.

In Bartlett, N. H., Sept. 26, Freeman D. Eastman, only son of Richard and Almira Eastman, aged 6 months and 9 weeks; Sept. 18, William Abbott, only

son of Henry and Alphena Abbott, aged 11 months and 24 days; Oct. 15, Lizzie E. Abbott, only daughter of Hosea and Diantha Abbott, aged 11 months and 14 days.

In East Livermore, Me., Oct. 4, Mrs. Addie E., wife of Rev. S. D. Brown, aged 29 years.

## To the Public.

THE PAIN-KILLER manufactured by PERRY DAVIS & SON has won for itself a reputation unsurpassed in medical preparations. The universality of the demand for the Pain-Killer is a novel, interesting and surprising feature in the history of this medicine. The Pain-Killer is now regularly sold in large and steadily increasing quantities, not only to general agents in every State and Territory of the Union, and every Province in British America, but to Buenos Ayres, Brazil, Uruguay, Peru, Chili, and other South American States, to the Sandwich Islands, to Cuba and other West India Islands; to England and Continental Europe; to Mozambique, Madagascar, Zanzibar, and other African lands; to Australia and Calcutta, Hongkong, and other places in India. It has also been sent to China, and we doubt if there is any foreign port or any inland city in Africa or Asia, which is frequented by American and European missionaries, travelers, or traders, into which the Pain-Killer has not been introduced.

The extent of its usefulness is another great feature of this remarkable medicine. It is not only the best thing ever known, as every body will confess, for bruises, cuts, burns, etc., but for dysentery or cholera, or any sort of bowel complaint, it is a remedy unsurpassed for efficiency and rapidity of action. In the great cities of British India and the West India Islands and other hot climates. It has become the standard medicine for all such complaints, as well as dyspepsia, liver complaints, and other kindred disorders. For coughs and colds, croup, asthma and rheumatic difficulties it has been proved by the most abundant and convincing trials and testimony, to be an invaluable medicine. The proprietors are in possession of letters from persons of the highest character and responsibility, testifying in unequivocal terms to the cures effected and the satisfactory results produced, in an endless variety of cases by the use of this great medicine. That the Pain-Killer is deserving of all its proprietors claim for it is amply proved by the unparalleled popularity it has attained. It is a sure and effective remedy. It is sold in almost every country in the world, and is becoming more and more popular every year. Its healing properties have been fully tested, all over the world and it need only be known to be prized.

Sold by all Druggists.

Nov. 7, 1872

## ON TRIAL FOR ONE DOLLAR.

## THE COLLEGE COURANT,

Recently placed under new editorial management, brings to the support of its columns increased aid of material from both English and Foreign resources, considerably more interesting and important to educated readers generally, than is contained in any other single publication now accessible to the American public.

Among those who contribute are:  
President Chadbourne, of Williams College.  
Ex-President Woolsey, of Yale.  
President F. A. Barnard, of Columbia.  
President A. D. White, of Cornell University.  
Prof. A. W. Winchell, Michigan University.  
Prof. M. C. Tyler, of Michigan University.  
President Porter, of Yale.  
Professor C. H. Hitchcock, of Dartmouth.  
Professor John Bascom, of Williams.  
Professor James D. Dana, of Yale.  
Professor A. E. Doherty, of Bethany.  
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And many others, including eminent college professors and the best literary talent in the country.

It contains educational news from all parts of the world; full intelligence and criticisms of new books; the best items of intelligence, and discussion from English and Foreign Journals. Editorials on a variety of topics interesting to educated persons, and carefully prepared notes.

The following are recent notices of the COURANT:—  
"THE COLLEGE COURANT comes to us this week announcing a change of editorship. It is evident that an earnest and scholarly editor has assumed the reins."  
—The Independent.

"THE COLLEGE COURANT promises to increase largely its importance and value under the new editorship. Its chief care will be to mark the development of the system of higher education, and to reflect as completely as may be the progressing changes in the fields of letters, science, and art. It addresses itself, therefore, to all people of culture, and especially to the nation's educators, journalists, teachers, and the college community."  
—The N. Y. Evening Mail.

"It is far the best paper devoted to the subject of education generally, and to University training in all its phases. The new measures proposed will tend to make it a necessary aid to all personally interested in the work of academic training. We heartily commend it to our readers."  
—Zion's Herald, Boston.

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—The Index, Toledo, O.

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THE "POULTRY WORLD." Devoted exclusively to Poultry. Splendidly Illustrated. Monthly, \$1.00 a year. Send 30 cts. for a specimen. Address POULTRY WORLD, Hartford, Conn. WRIGHT'S NEW ILLUSTRATED POULTRY BOOK (in parts), mailed prepaid for 50 cts.

## HERALD CALENDAR.

Sunday-school Convention, at Alfred, Me., Nov. 7, 8  
 Providence District Sabbath-school Institute,  
 at Trinity Church, Providence, Nov. 13-14  
 Boston District Sunday-school Convention, at  
 Auburndale, Nov. 21  
 St. Albans District Preachers' Association, at  
 Colchester, Dec. 10-12

## The Secular World.

## LATEST NEWS.

At a meeting of the Directors of the European and North American Railroad Company of Maine, held on the 1st, the terms of consolidation with the European and North American Railway Company of New Brunswick (Western extension) were signed, subject to a ratification of the stockholders, a meeting of whom is called for the 8th instant. The new company will be known as the European and North American Consolidated Railroad Company.

The disease among horses in Boston has abated to such an extent that the most favorable hopes are now entertained as to the general resumption of trade within the next two or three days. Lowell is the only city in the State that reports a worse condition than usual, and there it is believed to have reached its crisis. In New York it is expected that all the street cars will be running this week. In Philadelphia and Baltimore the disease is now at its height. The epidemic appears to have crossed the water, cases being reported to exist in Devonshire, England.

The Scott statue in Central Park, New York, was unveiled on Saturday, in the presence of a large crowd. William Cullen Bryant delivered an address on the life and career of the great novelist.

The German government has refused to accept reimbursement for expenses incurred in arbitration on the San Juan boundary question.

There were only sixteen deaths from small-pox in Boston, during the past week, a falling off of eleven from the week before.

The municipal elections in England, on Friday, generally resulted in heavy conservative gains.

The preliminary examination of Marshal Bazaine has been resumed in Paris.

There have four consecutive days of rain in Great Britain.

The Emperor of China was married on the 16th of October.

Three routes for the proposed railroad from Bangor to Bucksport, Me., have been surveyed, and it is probable that the shore route, the survey of which has just been completed, will be the one finally approved.

The Eastern Railroad leads off with cheap workmen's trains, night and morning, to and from Lynn; fare only five cents.

Mesdames Woodhull and Claflin were arrested in New York on Saturday, on a charge of circulating obscene literature, and passed the Sunday in prison in default of \$8,000 bail each. Blood, the reputed husband of Mrs. Woodhull, has also been arrested on the complaint of L. C. Challis.

George Macdonald preached to an immense audience in Berkeley Street Congregationalist Church, on Sunday evening.

The town of Tuavista, on the Isthmus of Darien, was burned October 16. Loss \$150,000.

Oseola (Arkansas) advises report continued arrests of participants in the late bloody encounter. It now appears that two of the negroes were murdered outright.

The Newburyport Herald of October 15, has a notice of a lecture delivered by Rev. W. F. Mallalieu, from which we make the following extract: "In discussing his subject, 'The New Era,' the lecturer reviewed the great eras of history, in which he contrasted the past with the present, pointing out the distinguishing characteristics of the marvelous men who gave each era its peculiar character. With a strength and perspicuity of language seldom heard upon the lecture platform, he showed most conclusively, that the present era is the best the world has ever seen. . . . The lecture was highly appreciated, was well written, well delivered, and ought to be heard in every portion of the State."

Just as we go to press we learn that Rev. John R. Tiddy, of the Central Methodist Church in Springfield, a man

greatly beloved and esteemed by Church and people, died at his home in that city, Saturday, after an illness of about three weeks, occasioned by typhoid fever.

At a meeting of the Trustees of the Northwestern University, October 23, President Haven's resignation was accepted, and Dr. C. H. Fowler received twenty-four votes out of the twenty-six cast, for the vacant presidency.

A sweet and precious work of grace is quietly progressing at Harvard Street, Cambridgeport, under the labors of Brother McKeown. Last Sabbath he baptized four, received into the Church on profession of faith sixteen, by letter four, and had a number rise for prayers in the evening meeting.

A fine portrait of the late Rev. I. J. P. Collier is on exhibition at the Book-room. It is from the studio of Mr. L. L. Ryerson, of Roxbury, and does the artist great credit. Many will be pleased to see the noble features of Brother Collier thus reproduced. We understand that another copy on exhibition at Brown's Drug Store, corner of Warren and Dudley Streets, is for the Highland Church, which was Brother Collier's last charge, and of which he was the first pastor.

Attention is called to the Sunday-school Convention of the Boston District, which meets at the Methodist Episcopal Church, Auburndale, November 21. A reference to the programme in the Church Register will show the Convention to be one of unusual interest. Let there be a good representation.

A good and powerful work of grace is now in progress in the Lafayette Street Methodist Episcopal Church, Salem, Mass. Eighty or ninety have already professed conversion, and sixty-three have been added to the Church. The work is moving on; meetings being held daily.

DR. WOOLSEY'S LECTURES.—The lectures of Dr. Woolsey before our Theological School commence next Monday, and continue two weeks, on Mondays, Wednesdays, and Fridays. The full announcement of subjects and hours will be found in our Church Register. All thoughtful students of the history of religions are anticipating a rare treat in these lectures. As usual the course will be free to the public, as well as to all departments of the University.

KING OF THE BLOOD.—For Salt Rheum, Eruptions, Scald Head, etc.—Give the medicine regularly, and apply to the parts affected at night. A cure warranted if the medicine is followed faithfully.

Case.—I have been troubled for the last thirty years with Salt Rheum on my hands. They have been so at times that I have been unable to use them for any purpose for which they were intended. I was advised by a friend of mine, who had used the K. of the B., to try it. I did so. Have used seven bottles, and to all appearances my hands are well. They look and feel as though an entirely new skin had been formed.

H. L. HULBERT.

Druggist, 44 South Street, Utica.  
 See advertisement in another column.

AS A WASH FOR THE COMPLEXION. BURNETT'S KALLISTON has no equal. It is distinguished for its cooling and soothing properties, and is admirably adapted to all unnatural conditions of the skin, removing tan, sunburn, freckles, redness and roughness of the skin, curing chapped hands, and allaying the irritation caused by the bites of mosquitoes and other annoying insects.

If you feel dull, drowsy, debilitated, have frequent headache, mouth tastes badly, poor appetite and tongue coated, you are suffering from Torpid Liver or "Biliousness," and nothing will cure you so speedily and permanently as Dr. Pierce's Golden Medical Discovery. 600.

A GOOD CHANCE FOR INVESTMENTS.—In a few days J. D. Knox, President of the Capital Bank of Topeka, Kansas, will have for disposal a few thousand dollars, worth of most excellent 10 per cent. Kansas Bonds—County, Township and School District. All of these bonds are registered, and their genuineness guaranteed. Mr. Knox is somewhat known in this community, and besides, he came well recommended by Hon. James M. Harvey, Governor of the State of Kansas—and by Rev. Joseph Denison, D. D., President of Kansas State Agricultural College. The Doctor is well and favorably known in

New England. Among other things, the Doctor writes: "Rev. J. D. Knox is trustworthy, and any statements he may make are entitled to credit, and any pledges he gives will be redeemed." Mr. Knox may be addressed for a week or more in care of James P. Magee, 38 Bromfield Street, Boston. See the advertisement of the Capital Bank in this paper. 194.

PARLOR SOFA-BEDS.—Mr. Henry L. Albee, of this city, is the only person known to the furniture trade, as making a speciality of parlor sofa-beds and spring-bed lounges; he manufactures and sells the most approved styles, and guarantees satisfaction in every instance. All his sofas and lounges are provided with a place for the bed-clothes, adding very much to their convenience. All our readers are invited to see the working of his inventions, at 63 Union Street, Boston.

On free exhibition during the next two weeks at the spacious and elegant sales-rooms of J. S. Paine, 48 Canal, and 144 Friend St., the largest and richest assortment of the most fashionable furniture to be found in Boston.

IF YOUR CREDIT WAS IN DANGER you would fly to prevent a protest. If your life is in danger from a cough that is settling on your lungs, be as prompt in resorting to *Hale's Honey of Horehound and Tar*. Crittenton's, 7 1/2 Avenue. Pike's Toothache Drops cure in one minute.

## Business Notices.

## IN FIFTY YEARS.

In fifty years now passed away.  
 What wondrous changes there have been;  
 What would our honored fathers say  
 If they could see what we have seen?  
 Propelled by steam on land and sea,  
 Sometimes on forty miles an hour;  
 How such a thing could ever be  
 To comprehend they'd not the power;  
 But boys know well if they need CLOTHES,  
 Coat, Pants, Vest, Hat and Shoes complete,  
 The place to buy is GEORGE FENN'S,  
 Corner of Beach and Washington Street.

## CARPETS AT RETAIL.

## AT A SACRIFICE.

OUR ENTIRE CUT STOCK OF OVER \$100,000 IN VALUE, comprising a varied assortment of RICH AND ELEGANT CARPETS, is thrown upon the market at a great sacrifice to close out the same, as our entire room is imperatively needed for our wholesale business.

BRUSSELS, TAPESTRIES, 3-PLYS, INGRAINS, OIL CLOTHS and all goods usually found in first-class warehouses, including every article in our cut stock.

Solid English Brussels, \$1.75 up.  
 English Tapestries, from 95 cents up.  
 Two-ply Ingrains, 50 cents to \$1.  
 Three-ply at very low prices.

A variety of Carpets, of bright colors and durable texture, resembling three-ply for 50 cents per yard.  
 Solid Floor Oil Cloths for 2 shillings per yard.  
 Over 1000 remnants of high grades, from 1 to 30 yards each at less than cost of production.

Over 1000 Crumb Cloths with borders, at about half price.

Over 2000 Rugs and Mats, of high grade and cheap.  
 Sheet Oil Cloths to cover floors, in one entire piece: all cut stock at a sacrifice.

Upwards of 100 different patterns of Stair Carpets, for 25 cents to the highest grades—all under price: Matting all sorts.  
 Church and Office Carpets, Dundee and Hemp Carpets, from 25 cents up.

Particular attention is called to our FINE AND HIGH GRADE GOODS, which are among the really cheapest stock we offer in this sale.

This presents the best opportunity to purchase CARPETS at a low price, that has been offered for years. Customers calling in the day, before the rush commences will have the best chance of selection.

NEW ENGLAND CARPET CO. New Warehouse, 76, 78, 80, and 82 Friend St. BOSTON.

SECOND BUILDING FROM HANOVER STREET. 120

## STAINED AND CUT GLASS.

J. M. COOK, 131, 132, and 148 Congress Street, Boston, Mass., Manufacturer of Stained, Cut, Enamelled, Flock, and Embossed Glass of all kinds. Attention given to getting up Church Windows in all styles. Mar. 7, 1890

## Young Ladies' High School,

357 Westminster St., Providence.

THE WINTER TERM WILL COMMENCE

MONDAY, November 25.

Instruction in Book-keeping, Drawing, and Painting without extra charge.

Good board for the pupils will be secured by the principal.

MISS C. F. PIERCE, Principal,

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CARPETS.—The Latest and the Greatest Sensation.—200 rolls India Brussels for 50 cents per yard—the stock of a failed manufacturer. These carpets are made of fine wool, very durable, and are exact copies of real solid Brussels—at Crowell's Carpet Hall, new marble building, 387 Washington Street, a few doors above the Adams House. 196

BAKER'S ELEGANT PAT. BOLSTER SPRING BED BOTTOM. Sent to Clergymen on receipt of \$2. (See cut opposite). "Equals any I ever used."—*Methodist*. "Unsurpassed at any price."—*N. Y. Times*. Address Rev. HENRY BAKER, 235 7th Avenue, N. Y. 1760w

I. B. SAMUELS & G. E. DICKEY, ARCHITECTS, 46 Court Street, cor. Tremont, BOSTON.

G. E. DICKEY and I. B. SAMUELS, Manchester, N. H.

Adams' Balm cures Asthma, Coughs, Colds, Lung Complaints. Price 35 and 75 cents. 152

Castoria—a substitute for Castor Oil—is a physic which does not distress or gripe, but is sure to operate when all other remedies have failed. You may confidently rely upon the Castoria in Stomach Ache, Constipation, Flatulency, Group Worms, Piles or deranged Liver. It contains neither Minerals, Morphine, Opium, nor Alcohol, but is purely a vegetable preparation, perfectly harmless, and above all, pleasant to take. The Castoria soothes and quiets the system, and produces natural sleep. It is a wonderful thing to assimilate the food of children and prevent them from crying. A 35 cent bottle will do the work for a family and save many doctors' bills.

## Acknowledgment.

In behalf of the School of Theology the undersigned would gratefully acknowledge the timely gift of a warm new comforter from Miss Elizabeth Pepper, of Harvard Street Methodist Episcopal Church, Cambridgeport. W. F. WARREN.

## Church Register.

## QUARTERLY MEETINGS.

CLAREMONT DISTRICT—THIRD QUARTER.

November—Webster, 2, 3; Contocook, 3, eve.; Sunapee, 8; Grantland, 9, 10, A. M.; Crofton, 10, P. M.; Newport, 10, eve.; Hillsboro' Bridge, 10, J. W. Coolidge; Andro, 9, 10, L. W. Prescott; East Washington, 15, 17; Hillsboro' Centre, 17, eve.; Wilnot, 23, 24, A. M.; N. Wilnot, 24, P. M.

December—Hendker, 1; Goffstown, 1, W. W. Smith; N. Charlestown, 8; E. Lempster, 7, 8, A. M.; S. Acworth, 8, P. M.; W. Unity, 8, eve.; Richmond, 14, 15, A. M.; Winchester, 15, P. M.; Keene, 17; Safford, 17; Marlboro', 19; Ridge, 20; New Ipswich, 21, 22; Nashua, Chestnut Street, 23, 25; Hudson, 29, P. M.; Nashua, Main Street, 29, eve.

January, 1878—Bristol, 1; Hebron, 2; Enfield, 3; Lebanon, 4, 5, A. M.; Canaan, 5, A. M.; M. T. Cliley; East Canaan, 5, P. M.; M. T. Cliley. J. PIKE.  
 S. Newmarket, Oct. 23, 1872.

BUCKSPORT DISTRICT—THIRD QUARTER.

December—Castine, 14, 15; Lubec, 21, 22, A. M.; S. Lubec, 22, P. M.; W. Lubec, 24, 25; Eastport, 25, 26; Pembroke, 31, Jan. 1.

January—Milltown, 4, 5, A. M.; Calais, 5, P. M.; East Bucksport, 11, 12, A. M.; Orland, 12, P. M.; Brooksville, 14, 15; Orrington, 18, 19, A. M.; South Orrington, 19, P. M.; Penobscot (Doshen Shore), 21, 22; Searsport, 23, 24, A. M.; Belfast, 26, P. M.; Northport, 27, 28.  
 February—Bucksport Centre, 1, 2, A. M.; Bucksport, 2, P. M. C. B. DUNN.

Bucksport, Oct. 23.

READFIELD DISTRICT—THIRD QUARTER.

November—Farmington, 23, 24; East Livermore, 31, Dec. 1.  
 December—Wilton, W. B. Bartlett, Nov. 30, 1; East Wilton, 30, P. M.; 1; New Portland, 14, 15; W. H. Foster, 11, 12, A. M.; Anson, 21, 22; Freeman, E. T. Adams, 21, 22; Skowhegan, 25, 26; West Waterville, 31, Jan. 1.

January—Waterville, 4, 5; Kendall's Mills, P. M.; 5; North Augusta, 11, 12; Augusta, 18, 19; Hallowell, P. M.; 19; Wayne, 25, 26; Winthrop, P. M.; 26. J. COLBY.

Gorham, Oct. 22.

PORTLAND DISTRICT—THIRD QUARTER.

November—Island Church, 16, 17; Maryland Ridge, 23, 24, S. Elliot, 30, Dec. 1.  
 December—Kittery, 3; Cape Porpoise, 7, 8; Kennebunkport, 9; Saco, 10; Scarborough, 11; South Portland, 14, 15; North Squigley, 21, 22; Alfred, 23; Saccarappa, 24; Chebeague Island, 26; Portland, 28, 29.

January—West Cumberland, 4, 5; Stowe, 11, 12; Bartlett, 14, 15; Cornish, 18, 19. A. SANDERSON.

Monmouth, Oct. 23.

The Concert at Allston is postponed till Nov. 13.

RELIGIOUS CONVENTION.—A Convention of

Street Methodist Episcopal Church, Hartford, Conn., commencing at 10 o'clock, on Tuesday, Nov. 12, and to continue three days, for the purpose of promoting holiness in the transaction of business. The forenoon of each day will be devoted to conference and prayer. The afternoon and evening to the relation of the experience of business men, and a familiar interchange of thoughts and opinions on the subject. It is requested that, preparatory to the meeting, the friends of the movement observe Friday, Nov. 8, as a day of fasting and prayer that God will direct and bless the cause.

PROVIDENCE DISTRICT SUNDAY-SCHOOL INSTITUTE.—PLACE: Trinity Church, Providence, R. I. TIME: Nov. 12, 13, 14; first session, Tuesday evening, 7 o'clock. HELPERS: Dr. J. S. Ostrander, Conductor, late General Agent S. S. Union of Methodist Episcopal Church; Dr. B. K. Peirce, editor of ZION'S HERALD; Dr. Eben Tourjee, College of Music, Boston University. Talk for 10! Plan for 10! Pray for 10!

DEXTER KNIGHT, } Conference  
 SAMUEL L. GRACKY, } Committee.

BOSTON DISTRICT SUNDAY-SCHOOL CONVENTION will take place at the Methodist Episcopal Church, Auburndale, on Thursday, Nov. 21, beginning at 10 o'clock A. M.

PROGRAMME.—Forenoon, Devotional Exercises, 10 o'clock; Organization, 10:30 o'clock; Reports of Superintendents, 11 o'clock.

Afternoon, ESSAYS: 2 o'clock, Rev. Henry Lummis, "How shall we make our Sunday-schools more attractive and profitable to young people?" followed by discussion; 3 o'clock, Rev. Lewis B. Bates, "Relation of Sunday-schools to Mission Work," followed by discussion.

Evening, General Meeting, 7 o'clock. Addresses: "The Childhood of the Church," Rev. Bradford K. Peirce; "The Call Forward," Rev. Angelo Canoli; "Conversion and Early Christian Culture of Children," Rev. Frank K. Stratton. Singing and Benediction.

BOSTON UNIVERSITY LECTURES.—Six lectures on Polytheism, especially as it has existed among the more civilized nations, by Rev. Theodore D. Woolsey, LL. D., late President of Yale College.

Lecture I.—"Polytheism: Its Origin, Growth, Changes, Decay."  
 II.—"Relations between Polytheism and Monotheism."  
 III.—"Mythology."  
 IV.—"Ancient Interpretations of Religious Myths: Explanation of a Probable Interpretation: Do they Contain any General Traditions of Mankind?"  
 V.—"Worship: Especially Priests, Images, and Sacrifices."  
 VI.—"General Estimate of the Higher Pagan Religions."

Providence permitting, the above course of lectures will be delivered in Wesleyan Hall, Bromfield Street, 23, 25, 26, and 27, being the Mondays, Wednesdays, and Fridays of the second and third weeks of the month. The hour on Mondays will be 12: on other days, 11 A. M. A cordial invitation is extended to the public. Admission free.

W. F. WARREN.

**HOLINESS MEETINGS IN PORTLAND.**—The monthly meetings for holiness, in Portland, will hereafter be held on the second Wednesday of each month, in the Chestnut Street Methodist Episcopal Church, commencing at 10 o'clock A. M., continuing afternoon and evening. Dr. Boardman, author of the "Higher Life," is expected at the next meeting, Nov. 13. By invitation of the pastor and Official Board, this meeting will continue several days, probably over the Sabbath.

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